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Pioneer Women, Heroines of the World

by President David O. McKay

IT seems appropriate at this time to pause a moment to pay tribute to the Pioneer women who contributed so much and endured so much during the trying days of Nauvoo and during the long trek to the Salt Lake Valley. And well do they merit infinitely more than our feeble efforts can give them. Their fitting praise requires the best that fluent tongues and gifted pens can express.

You will find few if any of their names inscribed on monuments erected to the brave. Some are not even known beyond their family circles; not a few lie in unmarked graves out on the plains; but the burdens they bore uncomplainingly, the contributions they made to the settlement of the arid West, the virtues they exemplified in the midst of trials, and their almost super-human endurance, entitle them to an honored place among the heroines of the world.

Not much emphasis has been placed upon the part that women played in the settlement of the Western Empire. In this we are but following the general practice of men throughout the ages. Women bear the burdens of the household, carry most of the responsibility of rearing a family, inspire their husbands and sons to achieve success; and while the latter are being given the applause of public acclaim, the wives and mothers who really merit recognition and commendation remain smilingly content in unheralded achievement.

In the words of Jack Appleton: "A man succeeds and reaps the honors of public applause, when in truth, a quiet little woman has made it all possible—has by her tact and encouragement held him to his best; has had faith in him when his own faith has languished; has cheered him with the unflinching assurance: 'You can, you must, you will.'"

The Pioneer woman was equal to every emergency. Her courage in crises when she faced threatened death equaled, and, in some cases, exceeded that of her husband. She was loyal to her

loved ones, to her Church, and to God. She endured untold hardships uncomplainingly. She was unselfish and brave, and fulfilled, under most adverse conditions, the responsibilities of motherhood—woman's noblest calling.

Nearly all women are by nature sensitive and dainty. They admire beautiful things. They like to dress becomingly. They admire china and silverware. They enjoy decorating their rooms and making homes liveable and attractive. The Pioneer woman and her associates who entered the Salt Lake Valley 114 years ago this July enjoyed none of these luxuries. They had to be content, and were content, with the mere necessities.

With these inherent tendencies of womankind in mind, let me invite you, with the facts of history before us, to recross the plains with two or three of these heroines. Those to whom we refer are but representatives of thousands to whom tribute is due.

One of the most tragically heroic epochs in Church history, one in which are exemplified the dauntless faith and divine leadership of the men at the head of the Church and the superhuman, sublime patience and resourcefulness of the women, is the period following the expulsion of the Saints from Nauvoo, and the building of Winter Quarters on the banks of the Missouri. I think the greatest heroism of the Church, manifestations of the greatest leadership and loyalty to the Church and to the ideals of the women, occurred between the months of February and September of 1846. The story of that trek has never yet been fully told.

It is difficult for us who attempt to pay a feeble tribute to these Pioneers 114 years later, even to imagine, for example, what those shelterless mothers endured during the month of February, 1846—note the month—as they passed through the throes of confinement on the banks of Sugar Creek when nine babies were born. The world will do well to pause and think what it was that inspired the women to endure uncomplainingly such trials.

Picturing the scene, Eliza R. Snow writes:

(For Course 1a, lesson of August 6, "Making New Homes"; for Course 7, lesson of July 23, "This Is the Place," and lesson of September 24, "What It Means to Be a Pioneer"; and of general interest.)

We had been preceded (from Nauvoo) by thousands, and I was informed that on the first night of the encampment, nine children were born into the world, and from that time as we journeyed onward, mothers gave birth to offspring under almost every variety of circumstances imaginable, except those to which they had been accustomed; some in tents, others in wagons — in rainstorms and in snowstorms.¹

In that month, women, driven from their comfortable homes in Nauvoo, left their land, which many of them could not sell, abandoned household furniture, treasured pictures and accumulated relics, left the old clock ticking a gloomy farewell, taking nothing which they could do without, crossed the Mississippi River to begin a trackless journey, and to endure the hardships incident to camping in the open air on muddy ground, under inclement skies, with inadequate provisions and clothing.

Picture, if you can—and this is a real incident—a young mother with the care and responsibility of three children—a girl of 7, a boy of 5, and a baby boy 1½ years old, subjected to these adverse conditions. On her and her little children on Feb. 25, 1846, three inches of snow fell. They had only tents and wagon boxes for shelter. The diaries of that day tell us that this mother and babies, as many others, had to sleep out-of-doors, as the wagon boxes were loaded with food and with what few household necessities the refugees could take along.

Space will not permit me to pause longer on that journey across Iowa. They reached Mount Pisgah in due time, stayed there until fall, then joined the Saints at Winter Quarters and prepared to cross the plains the next year.

Ten years later the Pioneers had instituted, or inaugurated, the handcart method of crossing the plains. Thousands of women by that time had walked across the plains, your grandmothers and great-grandmothers among them.

These Pioneers fitted out their handcarts at Iowa City, loaded each with such household goods and such food as they could, took the cattle and drove them along, and marched across the plains singing that inspiring song, "Come, Come, Ye Saints, no toil nor labor fear, but with joy wend your way."

Wives, pulling and pushing handcarts, aided their husbands, while little children trudged at their sides!

One morning a young wife and mother stood by the side of a newly-dug grave, the final resting place of her husband and 14 others who had taken the last step on life's journey. One of those put in that grave had helped to dig it the night before.

¹Thomas C. Romney, *The Life of Lorenzo Snow*, 1955; published by Nicholas G. Morgan, Sr., Salt Lake City, Utah; page 79.

One of the mother's arms caressed a little boy sorrowfully sobbing as he buried his face in the folds of his mother's dress. You and I cannot even imagine the aching sorrow and poignant grief that must have filled that young woman's heart as she and her little son pulled their handcart that day without husband and father.

Later in that year of 1856, in the month of September, at the close of the day's march, a bride of 12 months gave birth to a baby girl. The records do not say whether the company halted for the mother to recuperate. If they did, it would be only for a day or two, and the young mother would have to trudge along carrying in her arms, or placing on the handcart, her newborn babe.

What a picture for an artist! What an appeal to the skeptical, indifferent world today! What an illustration of heroism and faith!

Today we have hospitals, anesthetics, nurses, and every comfort and attention for mother and the newborn child. Yet many a woman of America today limits her family to one, two, or three children, sometimes justifying herself because of economic conditions, but more often yielding to a desire to keep up social prestige and to participate in entertainment and travel. The Pioneer women bore the responsibilities of large families even though they had to pass through the throes of confinement under the most adverse circumstances.

The increasing tendency to look upon family life as a burden, and the ever-spreading practice of birth control, are ominous threats to the perpetuation of the United States. In the light of what the restored Gospel teaches us regarding pre-existence, the eternal nature of the marriage covenant, and of family relationship, no healthy wife in the Church should shun the responsibilities of normal motherhood.

In our homes, all that is best and noblest should live. And this, in most cases, largely emanates from mother. Her daily movements as she walks and sits and sings and serves, turn common life into a drama of grace, beauty, and power. And when mother's heart, full of mother's love, obeys the inspiration of good tastes, the living room of the lowliest house becomes a stage on which are illustrated, under the spell of holy faith and morality, all that is best in human life. Who dares to undervalue it?

To womanhood everywhere, and especially to those in the West who prize their heritage, may the memory of the sterling character and heroic deeds of our Pioneer mothers be an inspiration to them to foster and practice in their daily lives, courage, modesty, virtue, loyalty, and faith — outstanding traits of the Utah Pioneer women!

How Early Should Prayer Be Taught?

by General Superintendent George R. Hill

THE idea is current in certain educational circles that the ideas of God and prayer are too abstract for young minds. Many would wait until the "age of accountability" to allow the child to find God in his own way as a result of his own reasoning powers and experience.

On the other hand, we have many scriptural injunctions:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

... Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matthew 19:14.)

And he took them up in his arms, put his hands upon them, and blessed them. (Mark 10:16.)

... And he took their little children, one by one, and blessed them, and prayed unto the Father for them ... he spake unto the multitude, ... Behold your little ones ... and they saw the heavens open, and they saw angels descending out of heaven ... and they came down and encircled those little ones about, ... and the angels did minister unto them. (3 Nephi 17:21, 23, 24.)

... And they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; ... (3 Nephi 26:16.)

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. (3 Nephi 18:21.)

And again, you [William W. Phelps] shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me. (Doctrine and Covenants 55:4.)

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:25, 28.)

At a well-ordered Junior Sunday School in March, 1951, the coordinator, who had asked for a volunteer to give the opening prayer, was astonished to hear a 2½-year-old youngster from the Nursery Department call out, "My turn," and step to the front as he had seen other boys and girls do.

(For Course 1a, lesson of July 2, "We Talk to Heavenly Father," and lesson of July 9, "We Pray at Home"; for Course 3, lesson of July 23, "We Are Commanded to Pray"; for Course 27, lesson of July 23, "Lord, Teach Us to Pray"; and for home use.)

With a little help from the teacher, this youngster gave a lovely prayer which all could hear and which the school repeated after him.

Where had this boy formed this beautiful concept of prayer — where but from watching and listening as older children did it in Sunday School, and at family prayers and evening prayers at his mother's knee?

A visit was made June 6, 1953, to a young couple with five children, the eldest of whom was 8 and the youngest, a babe in arms. The mother announced that it was the family "home night" and invited the callers to remain and participate.

After the children had donned costumes befitting the roles they had chosen to play on the occasion — the 8-year-old boy in his cowboy costume, the 6-year-old girl in her dancing regalia, the 4-year-old in his clown suit, and the 3-year-old in a costume simulating her sister's — the children, parents and visitors were seated around the living room. The oldest boy acted as master of ceremonies. In a large leather-bound notebook he turned to the page on which were listed the events of the evening's program.

He announced the opening song, "Jesus Wants Me for a Sunbeam," then went to the piano to accompany it. His 6-year-old sister stood up and directed it as she had seen the Junior Sunday School chorister do. It was also her turn to lead in prayer. This she did beautifully — a well-constructed, thoughtful prayer entirely without prompting, given reverently with bowed head and folded arms. It indicated much practice in praying — individually, around the dinner table, at weekly home night, at Junior Sunday School and Primary — and listening understandingly to the prayers of others.

Then came as interesting and as varied a fun program as one could ask for, the entire family participating — piano selections from the 8-year-old, dances from each girl, a clown tumbling act from the 4-year-old and stories from the parents.

The daddy's story was followed by ice cream. Then one of the visitors was asked to give the closing prayer. As he arose to do so, the 3-year-old daughter marched over in front of him and said, "No, it's my turn." Then, with bowed head and folded arms, she gave a beautiful closing prayer without a word of prompting. Her 4-year-old brother said after it, "Mommie, she prayed for some things that belong in the opening prayer."

How early should a child be taught to pray?

In this particular family, Heavenly Father is just as real, just as personal, just as protecting, just as friendly and helpful and loving as their earthly father. What an anchor line of faith is being built in these tender young hearts!

Treasure Your Faith

by Elder Alma Sonne

Assistant to the Council of the Twelve

I shall never forget holding a meeting at a little village in Arizona. Every seat was taken.

When we stood up to sing, I saw a shepherd coming down the aisle toward me. He was covered with dust, and he carried in his hand a long staff much taller than he. He looked at me with his big black eyes.

Then he pointed his staff toward me and in a loud tone of voice that could be heard all over the hall he said, "Tonight, brother, we want to hear the Gospel preached."

When I regained my composure, I answered in the same tone of voice, "Tonight, brother, you will hear the Gospel preached."

He said, "Thank you."

Then somebody brought a chair for him and planted it right in front of the rostrum. At the close of the meeting, he walked up to the stand again, and said, "Thank you, brother. It is the first Gospel sermon I have heard for many months."

What did he mean when he said, "Tonight we want to hear the Gospel preached"? What phase of the Gospel did he want discussed? I thought of this, finally concluding that he wanted to be reassured; he wanted to strengthen his faith and to fortify his belief in God and the restored Gospel. Faith in the true and living God is a priceless gift! Without it we are forever in the shadows. Lacking faith, we are without guide and compass; and we grope in the darkness with nowhere to go. Faith is a pathway leading to God. We cannot afford to be indifferent to our religious convictions. We must not neglect our faith. It is the very bedrock of life.

To a college student who felt his studies were causing him to lose religious faith, I said, "I will promise you this: if you will give as much attention to your religion and to your faith as you do to your studies in science, you will not lose faith."

Six months later, he looked me up and said: "I want you to know that I have not lost my faith. My testimony is stronger than ever."

Doubt, skepticism and unbelief are weapons of



TONIGHT, BROTHER.
WE WANT TO HEAR THE GOSPEL PREACHED."

the adversary. They are enemies of progress and are barriers that stand in the way of growth and development.

The Saviour said that "... Man shall not live by bread alone ..." (Matthew 4:4.) In other words, he needs assurance against the tyranny of death, disillusionment, and the ravages of time and decay. I believe that Jesus Christ and His servants, the prophets, supplied that assurance. I believe that Jesus supplied such vindication when He met the disciples in an upper room to rescue Thomas Didymus from his unbelief.

At that time Jesus gave His disciples the last of the beatitudes: "... Blessed are they that have not seen, and yet have believed." (John 20:29.) This is the very foundation of the true Christian religion and the God-fearing life.

(For Course 15, lesson of September 17, "Moroni Versus Ammonon"; for Course 9, lesson of October 15, "Moroni, the Righteous Young General"; for all lessons on faith; and of general interest.)

Jesus again supplied that assurance when He faced Mary in the garden. She, too, was heartbroken and disappointed and needed reassurance. She had visited the tomb and had been asked by the angels:

... Woman, why weepest thou? ... [Then she turned back and saw Jesus, who said also,] Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. (John 20:13-16.)

That story rings true. It is one of the sublimest things ever written and is a source of comfort and consolation to those who have lost loved ones. It sustains and justifies our faith, for it reveals a tremendous truth.

There is another incident in the life of the Master which is most reassuring. One of the criminals with whom Jesus was crucified said, "... Lord, remember me when thou comest into thy kingdom." Jesus answered, "... To day shalt thou be with me in paradise." (Luke 23:42, 43.) This last message was one of hope not only to the criminal at His side, but to all the world. Death is not the end.

Jesus deserves every homage; He has no rivals, no parallels, no substitutes. Everything connected with His life compels respect and attention. He grows more distinct with the passing of the years. The greatness of some men wears out; their teachings grow trite and commonplace. But the Sav-

iour's message to the world comes with the freshness of yesterday. Remember that the Saviour actually made a bid to lead the world: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28.) On another occasion He said:

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:16.)

Jesus, of course, is the shepherd.

Four statements which came from the Saviour give us an insight into His wonderful and perfect character.

1. ... The Sabbath was made for man, and not man for the Sabbath. (Mark 2:27.)
2. For what is a man profited, if he shall gain the whole world, and lose his own soul? (Matthew 16:26.)
3. Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. (Luke 18:16.)
4. ... All they that take the sword shall perish with the sword. (Matthew 26:52.)

Would it not be wonderful, in these days of turmoil and conflict, if the leaders of nations actually believed that last statement?

May you be an example to others. They need you; they need your good works; they need the ideals under which you grow and develop; they need your faith!

*Condensed by permission from an address to the Brigham Young University student body, Dec. 7, 1960.

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Conversion came on Temple Square



by Russell C. Harris

ON a blistering August afternoon some years ago I sat in the office on Temple Square with Elder Richard L. Evans. We watched a group of over two hundred tourists standing on the grounds listening to a guide tell his story of the meaning of Mormonism, the significance of Temple Square, and his own conviction of the reality of the Restoration.

As we sat, we remarked that compared to some tourist centers, we have relatively little to show the nearly one million guests who visit Temple Square each year. We speculated about the many reasons for which they come. After certain reasons had been mentioned, Elder Evans spoke of the real force which attracts them: "They are hearing the truth—many of them for the first time in their lives."

Men react to truth, usually affirmatively. The few malcontents and complainers are lost in a vast throng of those whose lives are lifted by what they see and hear and feel.

"I am 56 years old," a man said, "and I have learned more in the last hour than I have learned in all of my life."

"A little bit of heaven on earth," wrote a lady. "Illinois certainly made a mistake driving the Mormons out," said another.

"I was anxious to be on my way," a fine Protestant lady told me, "and I resented the two-hour delay in Salt Lake City. I have been here now three days, most of the time within the walls of these beautiful grounds. I am still not ready to leave."

"Isn't it wonderful," said another, "what ignorant people can accomplish!" This latter comment—unusual, yet, in a sense, typical—offered opportunity to explain that the people who built these sacred structures and plotted this peaceful sanctum were skilled artisans, dedicated and inspired, practical and visionary. They represented none of the dregs, but many of the finest of the various nations from which they came.

Truth Does More Than Talent

The beauty of the well-kept lawns and gardens appeals to many. Generally, however, the beauty which moves them is of a deeper sort. "We would like you to tell us," said a wealthy, handsome couple, "why we feel the way we do on these grounds." They explained they had spent most of the previous five years searching for something important, "something to tie to." Still seeking, they had visited Temple Square. After a tour, they left the grounds in silence and nearly reached the end of the block when one of them asked, "Do you feel the way I feel?" "I believe I do," was the response. "Let's go back!" Upon returning to the office, they sought explanation of why they felt as they did. After a satisfying conversation, plans were laid for a meeting with missionaries in their home.

Another man found the explanation for what he felt on the second day of his visit. On the first day he took a tour. As he later told us the story, he explained that prior to this time he had felt that religion was important—important for his friends and associates. "But," he said, "at the Seagull Monument I heard the guide say something about an answer to prayer by the God of the scriptures in whose image we have been created. I heard of a loving father whose children we are and who wants us to be happy. I heard that He has a plan and purpose to the universe and that He reveals His truths to His children through His prophets. As I finished the tour, I began to feel that perhaps religion was for me, and not alone for my friends. So," he said, "I would like to meet this guide and hear more of these things."

It was explained that each guide usually comes once a week, and it was recommended that he take the next following tour. While not too pleased, he nevertheless took the tour. As he returned to the counter with an almost-embarrassed smile, he

(For Course 11, lesson of September 3, "A Visit to Temple Square"; for Course 7, lesson of August 27, "Buildings on Temple Square"; for Course 13, lessons of July 23 and 30, "How the Gospel Spreads"; and of general interest.)

said, "It's the religion, isn't it?" And the lady at the counter replied, "That's what I wanted you to find out for yourself." There was nothing magic about the first guide nor was he a superior teacher. But he had the truth to tell, and many men respond to truth.

A lady once wrote asking for a hymnbook, explaining that she and her family had visited Temple Square and were singularly impressed by the guided tour. They took literature and eventually requested missionaries. They were soon baptized. In answer to my request, she wrote again to tell their story, a small part of which is here reported. While on the tour, each time she heard a new point of doctrine, she found herself musing, "That's just the way it should be." Later she read the Book of Mormon which she had taken from these grounds. She wrote, "When I read the first chapter I knew it was true. I don't know how I did, but I did."

Truth Can Be Astounding

A fine, semi-retired Protestant minister heard an address in the Salt Lake Tabernacle on the subject of the divinity of Christ. He requested a copy of the address, explaining that he was impressed by the particular scriptures used and by the testimony and conviction of the Church and its membership on this important matter.

When we later discussed the subject of salvation for the dead and he heard the scriptures which delineate the doctrine, he was astounded and interested. "I have heard and used these scriptures for many years," he said, "but I see I never understood them."

I am still in correspondence with this gentleman who has read with avid interest a number of important books outlining teachings and doctrines. The end of this story is yet to be written.

So, also, is the story of a young couple who arrived safely on Temple Square after a near-tragic accident high in the mountain passes leading to this valley. On a tour of the grounds with a number of other guests, they heard of the eternal nature of the marriage covenant. These people stayed long after the tour ended to ask question after question on the subject of marriage. They explained that they were deeply in love and felt much in need of each other. Their concern about the time when death would separate them had cast a shadow over this otherwise happy marriage and made their great love almost a curse. Their accident had re-emphasized this fear about the time of separation. When they learned at Temple

Square that this separation need be only temporary, they left with a new light in their faces.

One man wrote that he and his wife "just happened, by the gates of the grounds, to see an outdoor movie in progress." They came in, took seats, and remained for the question and answer discussion which followed. Although they were scheduled to leave early the following morning, they remained for a second night to see the same film and hear another discussion. For seven nights this couple attended the same movie and were impressed by answers to many questions. Upon their departure, they immediately sought the Church and the missionaries in their home town in Minnesota. They soon wrote to tell us of this experience, of their baptism, and of their gratitude to Temple Square.

Visits by Mail

In addition to those who visit here, thousands more write for information.

"Dear Sir: I don't know exactly what to ask for, so maybe this will explain to you far better than I can with a lot of words. I sincerely want to become a member of the Church of Jesus Christ of Latter-day Saints, so would you forward to me information on how I will have to go about becoming an elder in the Mormon religion." So wrote a young man from Texas.

From New Mexico: "Please send me all the available literature you have about Mormonism. I am searching for the true Church of Christ." We sent material and a personal note; and the second month following, this same writer said: "After reading the wonderful literature you sent, I have gotten so interested in the Mormon faith that I called in the missionaries to instruct."

From Indiana: "I wish to acknowledge receipt of the lovely book which you sent me. I spent a very short time in your wonderful city in August. I had gone through by bus and enjoyed every second of my 15-day tour. But, most of all, I enjoyed being in your city. I spent as much time as I possibly could at the temple grounds. Somehow it seemed as though I had been searching all these many years for a sincere religion in which I could place my faith. Although I was baptized when a child, the churches now seem to lack that which was so much a part of the deep love and righteousness which was mine when I was a child. I have attended all churches of all faiths, and I cannot enter into any of them with the true faith I have so long been waiting to find. . . I need and must

(Concluded on page 229.)

"When thou art converted"

by President Alvin R. Dyer

Assistant to the Council of the Twelve
and President of the European Mission

TRUE conversion to the Gospel of Jesus Christ produces a compelling influence for good. It makes one more agreeable to live with, more kindly, more tolerant of others; less prone to criticize or find fault; more apt to strive for the better things in life, shunning the base and carnal; seeking always to restrain sordid inclinations, and replacing them with gentle and righteous ones.

A Story

Recently while I was interviewing a brother for a position of responsibility in the Church, the question came up, as it usually does, regarding his past and present worthiness. He stated that before hearing the Gospel he had committed a grievous sin and was on the verge of leaving his wife and family for another woman. But at that time the missionaries chanced by, and the Gospel came into his life. This brought about a change, and with it came the realization of his responsibilities. In a short time, as the spirit of the Gospel continued with him, the love for his wife and family returned. Instead of leaving them to continue a sinful affair, he accepted the Gospel and with his family was baptized into the Church. His life is now one of honor and devotion to the Church and his family.

Stories indicating how the Gospel changes lives for the better are numerous. Here is another example:

A woman and her daughter came into a sacrament service not long ago seeking out the branch president. "How may we become members of this Church?" said the mother. The branch president, anxious to get a referral for the missionaries, asked them where they lived.

"Just across the street on the corner," she replied.

(For Course 29, lesson of September 10, "Why Is Man Here?"; for Course 5, lesson of July 9, "Missionaries and Righteousness"; for Course 11, lesson of August 6, "The Present Missionary System"; for Course 13, lessons of July 23 and 30, "How the Gospel Spreads"; and for Course 17, lesson of September 3, "The Church—Nature and Place in Our Lives.")

The president then grew a little excited thinking of the many times he and other members of the branch had passed this home coming and going to Church meetings. He inquired further, "What has led to your interest in the Church?"

She instantly replied, "I have a very dear friend who joined your Church a short time ago; and if this Church will do for me what it has done for her, I want to be a member of it."

The finest feelings that come from the Gospel message are those that produce the changes that lead to a better life.

The Power of Testimony

It is important for the convert to realize that the power and conviction of the Gospel goes back to the time when the missionaries first brought its message to them. Or, when, to the member born into the Church, there comes an awakening of testimony and conviction. In proselyting, the missionary will soon learn, if he is to be successful, that his message must be given by the power of the spirit and from a sense of personal conviction. In this manner, those who are kindred to the "message of the restoration" will feel a reaction—a spiritual response—which begins then to change and shape their lives, and sooner or later produces a repentance with subsequent desire to make a promise or a covenant with the Lord in the waters of baptism. The laying on of hands for the bestowal of the Holy Ghost serves to confirm unto them that these feelings of change were true and honest emotions.

It is interesting to note the power of the Gospel message as it leads the sincere investigator to the light. The Prophet Joseph Smith states it this way:

Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation.¹

Thus, by the power of faith and testimony, others are led to conversion as the message reaches their souls. That is what produces the reaction or change for the better and is what the Christ meant when He said to Nicodemus, "... Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

The missionary learns that each contact is to be made with the deepest of conviction and the

¹Joseph Smith, *History of the Church*, Vol. 3, 1948 edition; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; page 379.

spirit of testimony. In this manner, those in the household visited, whom God may have chosen to receive the truth, will recognize their message.

A Response to Testimony

Not long ago, two missionaries arrived at a home in the late afternoon. It was to be their last contact for the day. It so happened that the family, with the father home, was just preparing to sit down to an early evening meal and had planned to go as a family to the theater later. It was raining slightly as the missionaries began their door approach. Because of the anxiety of the mother at the door and the family for its evening plans, the missionaries had little success with their door message. However, not being aware of this situation in the home, the missionaries continued to declare their message, seeking the invitation to return and meet with the family in a cottage meeting. They could hear some voices from the inside of the house, one of which said, "Tell them to go away — the dinner is getting cold." At this the woman began to close the door. Seizing the opportunity before it was too late, the missionaries

ceased their contact message and bore testimony to the truthfulness of the Gospel and of the statements they had made. In bearing testimony, one of the elders purposely raised his voice so that those on the inside could hear it. The rain had increased, so the missionaries left rather hurriedly from the doorstep when the door was closed to them.

They had traveled about a half a block when they heard someone calling to them through the rain. They stopped to listen, and shortly a young man about 14 years old caught up with them and said, "Father wants you to come back." So they hurried back to the home where an explanation was given of the reason for their wanting to get on with the dinner and of their closing the door. The father said that he had not felt impressed with what had been said at the door until he heard one of them bear his testimony. Then, said he, "A strange feeling came over me, and I knew we had done wrong in sending you away." This awakened interest, brought about by testimony and the spirit of conviction, led to the baptism of this family.

Conclusion

To lead others to conversion, we ourselves, as the servants of God, must have ever present with us the spirit of conviction as expressed through testimony. This will never fail to find reaction in the hearts of good and honest people.

True conversion serves as a compelling influence in the life of a convert to change for the better. This motivating power of conviction produces a new and more righteous life. The individual who comes under its power is literally "born again," as all must be to enter the kingdom of our Father.



The missionaries had gone about half a block when they heard someone running after them and calling to them.

The Temple Endowment

by Elder Harold B. Lee of the Council of the Twelve

This article deals with how a man can qualify for the fullness of the priesthood which enables him to partake of this greatest blessing.

IN the writings of world philosophers in the centuries which followed the apostolic period, there are found flashes of inspiration which approach the true concept as to man's relationship to God and the eternal quest of man to reach his ultimate goal in the presence of God.

The Greek philosopher, Epictetus, taught that because all men are sons of God and have a spark of divinity within them, humanity forms a universal brotherhood. In the Italian poet Dante's poetic composition, "Divine Comedy," there is narrated a journey down through hell, up the mountain of purgatory, and thence through the revolving heavens into the presence of God. In this unique way, Dante summarizes the literature, the science, the philosophy, and the religion of the Middle Ages.

Whatever fragments of truth concerning man's salvation were preserved through these earlier writers, it remained for the revelations from God, which came with the restoration of the Gospel at the beginning of this dispensation, to teach the fullness of truth concerning these vital questions.

In a profound, prayerful declaration which the Master closed His Divine mission, He clearly set forth that essential knowledge which saves:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. (John 17:3.)

It was of this subject that the Prophet Joseph Smith spoke when he said: "The principle of salvation is given us through the knowledge of Jesus Christ," and that "knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and the mysteries of the kingdom of heaven."¹ The prophet also warned that:

... A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowl-

(For Course 21, lesson of September 24, "The Greatest Blessing of Life," and lesson of November 5, "Marriage for Eternity"; for Course 11, lesson of August 27, "Temple Work"; for Course 13, lessons of August 27 and September 3, "Temples and Temple Work"; for Course 17, lesson of September 10, "Priesthood—Divine Authority of the Church"; and for Course 29, lesson of September 17, "Marriage and Family.")

¹Joseph Smith, *History of the Church*, Vol. 5, 1948 edition; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; pages 387-389.

edge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.²

The channel for such revelation is clearly stated by the prophet:

Now the great and grand secret of the whole matter . . . consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. (Doctrine and Covenants 128:11.)

As early as 1841, the Lord revealed to Joseph Smith that:

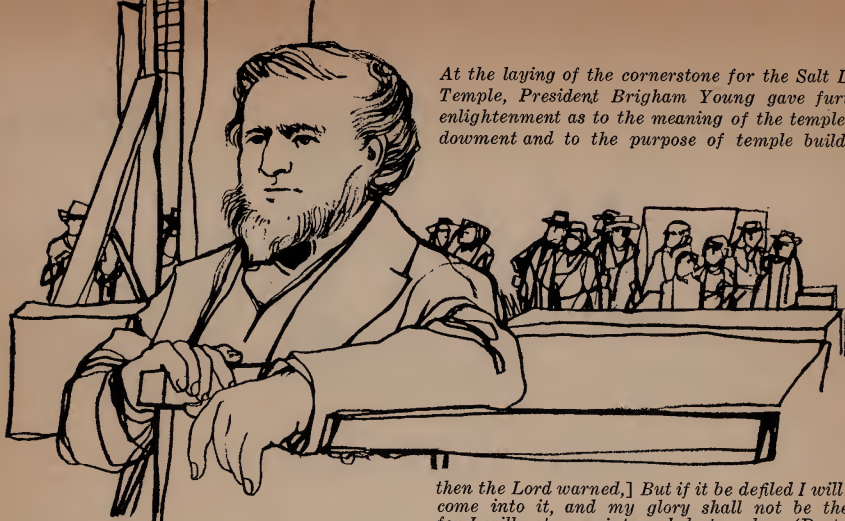
... There is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood [and then added,] For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times. (Doctrine and Covenants 124:28, 41.)

These revelations which are reserved for and taught only to the faithful Church members in sacred temples constitute what are called the "mysteries of Godliness." The Lord said He had given to Joseph "the keys of the mysteries, and the revelations which are sealed . . ." (Doctrine and Covenants 28:7.) As a reward to the faithful, the Lord promised: "And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, . . ." (Doctrine and Covenants 76:7.) In this sense then, a "mystery" may be defined as a truth which cannot be known except by revelation.

In the writings of the Prophet Joseph Smith, there is found an explanation of these so-called mysteries which are embodied in what the Prophet speaks of as the holy endowment. He said in part:

I spent the day in the upper part of the store, that is in my private office in council with . . . [then he names several of the early leaders] instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of

²Joseph Smith, *History of the Church*, Vol. 4; page 588.



At the laying of the cornerstone for the Salt Lake Temple, President Brigham Young gave further enlightenment as to the meaning of the temple endowment and to the purpose of temple building.

Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds.²

President Brigham Young, at the laying of the cornerstone for the Salt Lake Temple, added this further enlightenment as to the meaning of the endowment and the purpose of temple building with relation thereto:

Be assured, brethren, there are but few, VERY FEW of the Elders of Israel, now on earth, who know the MEANING of the word ENDOWMENT. To know, they must experience; and to experience, a Temple must be built. . . .

Your ENDOWMENT is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels . . . and gain your eternal exaltation in spite of earth and hell.³

When the first revelations came relative to the building of a temple, the Lord made significant statements to indicate the exclusive and sacred nature of temples as contrasted with other buildings for public worship meetings.

I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built. Like unto the pattern which I have given you . . . and inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. [And

then the Lord warned,] But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples. (Doctrine and Covenants 124:42; 97:10, 15-17.)

It was the lament of the Master in His day:

. . . The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. (Matthew 8:20.)

President Brigham Young explained that this was:

. . . Because the house which the Father had commanded to be built for His reception, although completed, had become polluted, and hence the saying: "My house is the house of prayer; but ye have made it a den of thieves." Although He drove out the money-changers, "that did not purify the house, so that He could not sleep in it, for an holy thing dwelleth not in an unholy temple."

In an excellent and scholarly article by our own Dr. Hugh Nibley of Brigham Young University, under the heading, "Christian Envy of the Temple," as reprinted from the *Jewish Quarterly Review* of October, 1959, Dr. Nibley comments on this subject:

A favorite symbol of the transition from crass Jewish materialism to the Christian Temple of the Spirit has always been the New Testament episode of the driving out of the money-changers. Yet how much this "obvious transfer" (as St. Leo calls it) left to be desired is apparent from many a bitter comment that the Church itself was as much "a den of thieves" as ever the Temple was, with the obvious difference, already voiced by Origen, that "today Jesus comes no more to drive out the money-changers and save the rest." Furthermore, it has often been pointed out that the purging of the Temple, far from being its death-sentence, was rather "a demonstration by the Lord that he would not tolerate the slightest disrespect for his Father's House."

(Concluded on page 231.)

²Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 237.
³Journal of Discourses, Vol. 2, 1956 edition; Gartner Printing and Litho. Co., Inc., Los Angeles, California; page 31.

⁴John A. Widtsoe, *Discourses of Brigham Young*, 1925; Deseret Book Company, Salt Lake City, Utah; page 635.



“CHILDREN ARE AN HERITAGE OF THE LORD”

by Elder LeGrand Richards of the Council of the Twelve

WHEN I was on my first mission as a young man and I was first privileged to bless a little baby, I felt that was about as great an honor and privilege as could come to a man.

Naturally, my thoughts turned to the example of the Master, when children were brought to Him for a blessing:

... And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

And he took them up in his arms, put his hands upon them, and blessed them. (Mark 10:13, 14, 16.)

And again He said:

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. (Matthew 18:10.)

I tried to realize that their spirits had just come from the presence of the Lord, but they were unable to remember what they had known when the Lord stood in the midst of the spirits; and there were many of the noble and great ones, and He said, “. . . These I will make my rulers; . . .” And, in addressing Abraham, He said, “. . . Abraham, thou art one of them; thou wast chosen before thou wast born.” (*Abraham 3:23.*)

(For Course 24, lesson of September 3, “Naming and Blessing Children”; and for home use.)

Realizing that these spirits, before coming into this world, may have achieved greatness as had Abraham and Jeremiah (See *Jeremiah 1:4, 5*), I felt how important it was that in their earth life, they should so be reared and taught that they might continue to add to their greatness.

The Aaronic Priesthood Pageant demonstrated this need beautifully when it showed the spirits as they were preparing to come to earth, when one asked, “Will there be anyone there to show us the way?” and they were told that there would be their parents and the Church.

My father taught me that the choice spirits of heaven might have the privilege of choosing the lineage through which they are born. I like that thinking. He urged me, in selecting a woman to be my wife, to be sure she was a good woman so that we might be the parents of some of the choice spirits of heaven.

With this thought in mind, when it was my glorious privilege to bless my own little children, my first thought was thank our Heavenly Father that He had seen fit to honor us by sending one of His choice spirits to us to rear. I realized that since He was the Father of all spirits, we, as parents, would have to account to Him for how we cared for and taught the spirits He sent to us. After duly thanking Him for the great privilege

He had granted unto us to be the earthly parents of one of His children and after giving the same a name by which he or she might be known upon the records of the Church and among the children of men, I would pray for normal health and strength of mind and body so that the child might grow to manhood or womanhood and achieve in life all that the Father had decreed as its earthly mission:

If the child were a son, I would pray that he might grow to manhood, worthy to receive every gift and blessing the Lord had in store for him through the Gospel of His Son, Jesus Christ; that he might become a member of the Church of Jesus Christ, through following Him into the waters of baptism when the child had reached the age of accountability; that he might receive the Aaronic Priesthood as a young man and so honor that priesthood that he might prepare himself to receive the Melchizedek Priesthood and thus become eligible for every gift and blessing the Gospel has to offer, including the blessings of the house of the Lord; and that he might so live that he might be called as an ambassador of eternal truth to the nations and thus lay a foundation upon which to build a life of useful service in the establishment of the Lord's latter-day kingdom, in preparation for the coming of His Son.

If the child were a girl, I would bless her to

prepare herself to become a mother in Israel; and bless her to possess a loving disposition that would make her a queen in her own home. One of our daughters, who has a lovely family, expressed the thought that in the spirit world, the women might have had the privilege of choosing whether they should bear the priesthood or bear the children; and she said that if she had to choose again, she thought she would still choose to bear the children. I assured her that I thought that was a good choice, for if the women did not bear the children, we would not have any priesthood very long.

Last, but not least, I would ask the Lord to help us as parents to do our full duty in precept and example and love, that our leadership in the home would be of such a character that the life of our child would be so influenced thereby for good that he or she would be able to meet every experience and temptation and keep himself or herself sweet and clean, so when its life upon the earth was completed, it might return to its Heavenly Father, worthy to enter His presence and to be exalted with its loved ones and with the sanctified and redeemed of our Father's children.

I have always felt that children are one of God's greatest gifts to man. The Psalmist said: "... Children are an heritage of the Lord: ..." and, "Happy is the man that hath his quiver full of them: ..." (*Psalm 127:3, 5*)

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CONVERSION CAME ON TEMPLE SQUARE *(Concluded from page 223.)*

know exactly what it is I have found in your belief which makes it different from what I have been accustomed to."

Faith Rings in Their Voices

A Chicago writer says, "I am very pleased to have received from you a pamphlet and a book about the Mormon people, and am busily reading it at this time. I do not know how many people have read this book, but to me it certainly shows why your faith shines in the eyes and rings in the voices of your people in their everyday lives."

A gentleman from Windsor, Ontario, said, "For the last few years I have thought more of spiritual things and have looked around for a group who seem to have God's blessings. There is so much criticism between churches, one against the other, that I have not felt inclined to follow any of them. I have met some of your members and found them to be fine people. I also notice your

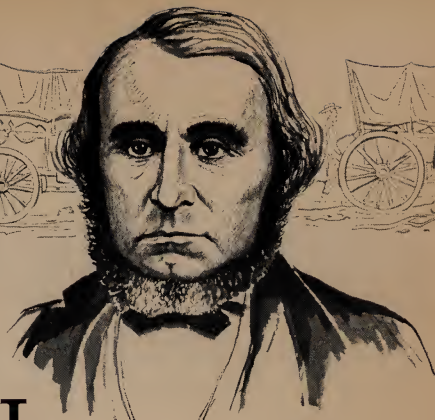
Church seems to enjoy blessings not enjoyed by all the others."

If I have learned anything during the years spent on Temple Square it has been that perhaps the greatest single force in moving people to investigate the teachings of the Church is the influence of one or more members of the Church. Dozens upon dozens of times I have asked people what first interested them or attracted them to learn more of the Church. By far the greatest number have answered in a similar manner to this: "I once knew a member of your Church. He was the finest gentleman I ever knew"; or, "I worked for a Mormon once"; or, "My neighbor was a member of your Church, and I never had a better neighbor."

How good a neighbor are you? Do you enjoy individual blessings not enjoyed by others? Does your faith shine in your face and ring in your voice?



THE SAINTS NEEDED A SONG
TO GIVE HELP AND COURAGE. IT WAS
THEN THAT CLAYTON WROTE . . .



WILLIAM CLAYTON

ALL IS WELL

by Newell B. Weight

ON APRIL 15, 1846, somewhere on the Iowa plains en route to Winter Quarters from Nauvoo, William Clayton wrote a brief statement in the entry of his journal for that day: "... This morning I composed a new song—"All is Well!" In this simple, humble way, he introduced to the world one of Mormonism's most loved hymns. "Come, Come, Ye Saints," as the hymn is now known, has had a history unique in all hymnology.

No doubt William Clayton was well acquainted with the old English tune to which he conceived his soul-stirring verses. Not only did he include the words, "all is well," at the close of each verse, but he also named his new hymn after the title of the old song. This union of a new text with a familiar tune has thrived to become perhaps the most famous of all Mormon hymns.

Born in England in 1814, William Clayton became one of the earliest converts to the Church in that country. He rendered great service to the Mormon cause in England before coming to America in 1840. Not long after settling in Nauvoo, he became secretary to the Prophet Joseph Smith, clerk and recorder of the Nauvoo temple, and was elected treasurer of the city. He left Nauvoo in 1846 with the original Pioneer group under the leadership of Brigham Young. Through this assignment and his ability as a writer, he has left a journal of great value, giving a day-to-day account of the trek from Nauvoo to Great Salt Lake Valley.

(For Course 1a, lesson of July 30, "A Long Journey"; for Course 7, lesson of July 9, "Mormon Pioneers upon the Great Plains"; for Course 29, lesson of November 26, "The Place of Music"; for the music department; and of general interest.)

Truly the Saints were in need of a song to give them courage and to help them through the many hardships encountered on their trackless journey into the wilderness.

Come, come, ye saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day . . .²

The day after Clayton wrote his new song, "All Is Well," he entered the following in his journal:

... George Hale's cattle were so worn down that they could not get along and when within about a mile of camp about 15 of the brethren went to help. They took a rope and fixed it on the wagon, loosed the cattle and brought it in themselves, singing all the way . . .³

Sometime before this, he had written:

We had to let the teams down into the Shariton River by ropes and also helped them up again by the same means . . . I spent the day helping the teams till I was so sore and tired I could scarcely walk.⁴

... Gird up your loins; fresh courage take;
Our God will never us forsake; . . .

On the 16th of August, Clayton wrote:

Quite sick, very bad fever all day. Since Wednesday have scarcely even been out of bed, but kept with raging fever all the time. . . . The brethren all laid hands on me and rebuked my disease in the name of the Lord, President Young being mouth. I immediately felt easier and slept well all

¹William Clayton, *William Clayton's Journal*, 1921 edition; The Deseret News, Salt Lake City, Utah; page 19.

²Hymns—Church of Jesus Christ of Latter-day Saints, No. 13.

³William Clayton's Journal; page 20.

⁴William Clayton's Journal; page 8.

night, being the first sleep I had had of any account for three days and nights.⁵

We'll find the place which God for us prepared,
Far away in the West, . . .

How the women and children must have longed for the security of a home and the comforts they had known in Nauvoo. Yet they were cheerful and full of hope.

On April 6, 1846:

It has rained again the last night and continued to rain all day very heavily . . . All the tents in our company except mine and Pack's were blown down. The rain beat through the wagon covers and drenched the families and effects. It was the most severe storm we have experienced and with such wind, it seems impossible to preserve our little clothing and provisions from being spoiled. But in the midst of all, the camp seems cheerful and happy and there are but few sick.⁶

And should we die before our journey's through
Happy day! all is well!
We then are free from toil and sorrow, too;
With the just we shall dwell!

President Heber J. Grant related the following story as told to him by Oscar Winters:

One night, as we were making camp, we noticed one of the brethren had not arrived, and a volunteer party was immediately organized to

return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When he arrived he said he had been quite sick; so some of us unyoked his oxen and attended to his part of the camp duties. After supper, he sat down before the campfire on a large rock, and sang in a very faint but plaintive and sweet voice, the hymn, "Come, Come, Ye Saints." It was a rule of the camp that whenever anybody started this hymn all in the camp should join; but for some reason, this evening nobody joined him; he sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp. The next morning we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave, and after we had covered his body with the earth we rolled the large stone to the head of the grave to mark it, the stone on which he had been sitting the night before when he sang: "And should we die before our journey's through, happy day! all is well!" . . .⁷

Surely the Mormon pioneers, with William Clayton's great hymn in their hearts, were given added strength to continue their journey to the valley of the Great Salt Lake. This beloved hymn has continued to be an inspiration to thousands since that time.

⁵William Clayton's Journal; pages 61 and 62.

⁶William Clayton's Journal; pages 14 and 15.

⁷"Our Favorite Hymn." *The Improvement Era*, Vol. 17; pages 781, 782.

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THE TEMPLE ENDOWMENT *(Concluded from page 227.)*

And then Dr. Nibley further impresses this fact:

Students today are more inclined than they have been in the past to concede to the temple a high place in the estimation of Jesus, of the prophets before him, and of the Apostles and the Church after him . . . not only as a "basic component of Israel's religion," but of early Christianity as well. For both the way to heaven led through the Temple and if that was but an intermediate step in the salvation of the race, it was nonetheless an indispensable one. . . . The Christian still needed the Temple, and always remained a pilgrim to Jerusalem in a very literal sense.

This recognition of the building of temples by the Lord's people is one of the marks of the divinity of the true Church and is found today in the true Church of Jesus Christ, as it has been found in the true Church of previous dispensations.

So it would seem that, just as in the days of animal sacrifice in prototype of the vicarious atonement of the Saviour, the animal sacrificed must be without blemish, even as the Master was "without blemish," so we, who enter these sacred places to perform ordinances for ourselves and vicariously for those who are dead, must be "without blemish" so far as human limitations permit.

Within these temples so safe-guarded, we may be as near heaven on earth as is possible. To enter therein we should prepare to enter into the sacred presences abiding there, even as the Lord taught the people of Nephi to prepare to enter into the presence of God:

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (§ Nephi 27:19.)

Outside the walls of the Alberta Temple in Cardston is this inscription, which summarizes the preparation all must make who would be worthy of "the greatest blessing of life—the holy endowment."

*Hearts must be pure to come within these walls,
Where spreads a feast unknown to festive halls.
Freely partake, for freely God hath given,
And taste the holy joys that tell of heaven.
Here learn of Him who triumphed o'er the grave,
And unto men the keys, the kingdom gave:
Joined here by powers that past and present bind,
The living and the dead perfection find.*

—Orson F. Whitney.

Who are the members of my family?

PERHAPS the answer to this question will, at first glance, appear to be an easy one. It is not difficult, if one is a child, to name his father, mother, brothers and sisters. Or if one is married, one can readily name his spouse and children. Such answers can be given because one is accustomed to thinking of the members of his family as being only those to whom he is closely related biologically, plus the person who is his mate. This lesson suggests another definition of the family that is a much more inclusive one and gives the individual a better understanding of his relationship with others.

Main Idea. My family includes my Heavenly Father, those who have lived upon the earth before me, my fellow men everywhere, those who will come to the earth after I am no longer here, as well as those in my immediate earthly family. Let us examine the importance of each one of these for me as a human being.

1. *My Heavenly Father.* The scriptures tell us that our Heavenly Father created the spirit which subsequently enters a body and spends a few years upon the earth. The body dies and the spirit goes to the spirit world. It is re-united with the body in the resurrection and finally assigned to an appropriate kingdom to live eternally. We know that our Heavenly Father loves us. He wants us to know the same eternal joy that He Himself experiences. For this purpose the Saviour came to earth, gave us principles of behavior which must be obeyed if such joy is to be understood, organized a Church which affords an opportunity for the attainment of important satisfactions, and voluntarily gave His life on earth that each person who lives here might himself have an opportunity for eternal life.

To every person who is properly baptized into the Church of Jesus Christ and who lives His teachings, there is the opportunity to enjoy the influence of the Holy Ghost, a supreme, spiritual Being.

Surely, to live in a way such that these Heavenly Beings would be proud of one's behavior should become part of one's basic motivation. One

young woman who understood this idea well, said, as she participated in a sunrise service at Easter: "I realized today for the first time the pain that I have caused the Saviour because of my sins. But I also realize that He died that I might enter His kingdom in spite of those sins if I will honestly repent and live as He taught me to live."

2. *My progenitors: Those who went before.* When one is not intimately associated with another person, it is sometimes difficult to remember that that person is a human being whose life was or is all-important to him. Those who lived before us are responsible for our heritage. Have you ever stopped to think what our present world would be like without Mary, the Mother of the Saviour, or Sarah and Ruth of Old Testament events, or Shakespeare, Goethe, Confucius, Mozart, Plato, Lincoln, Pasteur, Washington, Joseph Smith, Gandhi, or the Saviour Himself? The lives of all such individuals have made possible many of the beautiful and great experiences in which we ourselves are able to participate. As you read the biography or autobiography of someone who lived and made an important contribution before the present time, try to put yourself in his position and analyze the problems with which he was faced. Reflect on the meaning of his contribution. You will hear such people saying:

*... To you from failing hands we throw
The torch; be yours to hold it high!
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.¹*

With such an attitude, the meaning of our heritage becomes clear. We feel an obligation to appreciate it and, where possible, to add to it.

3. *Who is my brother?* Paul answered this question by saying:

God . . . made the world and all things therein, . . . And hath made of ONE blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (Acts 17:24, 26.)

Elbert Hubbard said there is no free man as long as there is one slave.

Our Heavenly Father is the Father of everyone who has lived, now lives or ever will live upon the earth. *Spiritually* speaking, therefore, we are all brothers and sisters. Is it not a lovely thing to have the custom in the Church of Jesus Christ of addressing one another as "brother" or "sister"? This means, from the standpoint of the teachings of our Heavenly Father, that we should have (1) respect for each other as children of a divine Father, and (2) love for one another as

(For Course 17, lesson of October 29, "Marriage and Family Life"; for Course 24, lesson of July 2, "Parental Obligations"; for Course 29, lesson of September 17, "Marriage and Family"; and for home use.)

¹John McCrea, "In Flanders Fields," *The Standard Book of British and American Verse*, 1932; Garden City Publishing Company, Garden City, New York; page 690.

indicated in the statement of the Saviour: "This is my commandment, That ye love one another, as I have loved you." (*John 15:12.*) If one really loves his brother, he tries to help him know the same joy he himself has known. If his brother is ignorant, he teaches him; if sad, he comforts him; if sinful, he tries to understand him; if hostile, he remembers the Saviour's statement:

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: ... (*Matthew 5:44, 45.*)

4. *My posterity.* When a person affects one human life, it is like dropping a stone into a pool: only a small portion of the water touches the stone, but its influence is felt far beyond, as can be noted by watching the waves the stone produces. A husband treats his wife as a co-partner in his marriage and "they twain" become one unit, spiritually, intellectually, emotionally, and socially. The joy that such a wife knows from this experience affects her relationship with her children. Her husband's love for her and her love for him is reflected in how she treats the children.

A husband and wife are successful in teaching their children—by their words, but above all, by their behavior—the basic principles of the Gospel. They can be sure that in thus affecting their children, they have also affected the generations as yet unborn, because behavior patterns tend to be passed on from parents to children, from one generation to another.

A teacher is successful in giving a student a new vision of an important idea. This student in turn gives the idea to others. It becomes important, perhaps in how he affects his children, with the result that the aforementioned chain effect has been set in motion.

A beautiful painting, musical composition, poem or literary gem benefits untold millions of individuals in many generations of time.

5. *My immediate family.* When one is a child, time passes slowly, in many cases. It is a long time from Christmas to Christmas. There is also the problem of learning how to get along with others. In the beginning one is quite selfish; he becomes angry when others do not behave as he wants them to, without realizing that others, too, are human beings and have their own rights and privileges.

As a child, one sometimes considers his parents as being immature and lacking understanding. Mark Twain is quoted as having said that when he was a teen-ager, he was surprised at how little

his father knew. But when he arrived at the age of 20, Mark was equally surprised at how much his father had learned in the last few years.

Parents sometimes forget that they will have an intimate relationship with their children for a few years only. Then their children will marry and establish homes of their own.

Let parents remember that one of the responsibilities that age has to youth is to give youth the benefit of its experience. Let them help each child to know the kind of joy the Saviour intended for everyone.

Let children remember that their parents love them and want to teach them principles of lasting joy.

Let all enjoy their relationships one with another, remembering that this family, if conducted according to principles taught by the Saviour, is probably the "nearest thing to Heaven on earth."



SUGGESTED AGENDA FOR HOME EVENING

Prayer.
Hymn: "There Is Beauty All Around," Hymns — Church of Jesus Christ of Latter-day Saints, No. 170.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Who Are the Members of My Family?"—Adult leads.

- Let someone review what our Heavenly Father, the Saviour, and the Holy Ghost have done for us.
- Let some member of the family select a great-grandfather or great-grandmother, or some other progenitor whose most members of the family have not known intimately. Give a review of this individual's life, indicating some of the problems and experiences that he or she has had which will make him or her "come alive" for the group.
- Have some member of the family analyze the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ." Why is it such an important rule?
- Have someone emphasize the fact that our behavior affects not only ourselves, but the generations as yet unborn. Why is this so?
- Let the family discuss ways in which members might more intelligently solve their differences, instead of quarreling, pouting, or adopting other unsatisfactory ways of adjusting differences.

Hymn: "Let Us Treat Each Other Kindly," *The Children Sing*, No. 114.—Children.

Scripture Memorization: Acts 17:24, 26.

Activity: Chalkboard Story, "The Ascension."—Mother tells.

Hymn: "Nay, Speak No Ill," Hymns, No. 116.—Family.

Prayer.

There Is Beauty in God's Creations

This little Indian girl would like very much to pluck the beautiful rose, but she knows she should not do so. She is from the small village of Tlalpan, near Mexico City, Mexico. Her parents and other members of the Latter-day Saint branch there are working nearby on the branch grounds where they plant rose cuttings and grow roses.

A few years ago the Mormon missionaries converted these people from the planting of beans and other low-revenue crops that did not thrive on the worn-out land, to a program of crop rotation

and floriculture. They grow many of the roses right on the grounds of the branch chapel. Not only do these roses enhance the appearance of the branch grounds, but they also produce a cash income, which is used to maintain and improve the chapel and grounds. These grounds and the chapel are kept very clean and well-ordered.

From the early days of our Church history, missionaries have been preaching the Gospel to the Indian people and helping them in as many ways as possible. The full-blown rose below is the result of one type of missionary aid given to these people.

—*Nettie E. Taylor.*

(For Course 7, lesson of September 3, "Indians, Friend and Foe"; and for Course 5, lesson of July 2, "Indians Are Waiting for the Gospel.")



"Captain Moroni Raises the Title of Liberty"

THE STORY

Because of wars with the Lamanites and because of dissensions arising among the Nephites, it was necessary that the word of God should be preached among the Nephite people.

Helaman and his brethren went forth to establish the Church again in every city of the Nephites. Priests and teachers were appointed by these good men to spread the word of God. Even after Helaman and his brethren had appointed priests and teachers to serve in the Church, dissensions continued among them. They refused to listen to Helaman. The people grew proud because of their great riches and would not listen to the word of God.

The Nephite dissenters banded together against Helaman and his brethren and resolved to slay them. Now the leader of these dissenters was a large and strong man named Amalickiah. He was desirous of being a king, and his followers (including many of the lower judges of the land) were willing to help him become king so that they could achieve more power, also. In fact, Amalickiah had flattered his followers and told them that if they would support him, he would make them rulers over the people. Through his cunning, he had turned the hearts of many people to do wicked things — to destroy the Church of God and the foundation of liberty which God had granted them.

Now, when Moroni, who was chief commander of the armies of the Nephites, heard of these dissensions, he was angry with Amalickiah. Moroni tore his coat and took a piece of it and wrote upon it these wonderful words:

... In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it on the end of a pole.

And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, ...

And it came to pass that when he had poured out his soul to God, he named all the land ... A chosen land, and the land of liberty.

And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions. (Alma 46:12-18.)

When Moroni had uttered these words, he went among the people waving the torn part of his garment in the air so that all could see the writing on the banner. And in a loud voice he said:

(Concluded on opposite back of picture.)

(For Course 9, lesson of October 22, "Moroni and the Title of Liberty"; and for Course 15, lesson of September 10, "Moroni Versus Amalickiah.")





From a Painting
by Arnold Friberg

Reproduced for the Institute
by Westminster Publishing Co.

CAPTAIN MORONI RAISES THE TITLE OF LIBERTY

"Captain Moroni Raises the Title of Liberty"

THE STORY (Concluded)

Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them. (Alma 46:20.)

When Moroni had said these words, the people came running with their armor girded about their loins, tearing their garments as a token or covenant that they would not forsake the Lord their God, and then they laid their torn garments at Moroni's feet.

Moroni said unto them:

Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; . . . let us preserve our liberty as a remnant of Joseph; . . . (Alma 46:23, 24.)

When Moroni had said these words, he gathered together all the people who were desirous of maintaining their liberty to stand up against Amalickiah.

And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; . . . (Alma 46:36.)

THE PICTURE

The painting, "Captain Moroni Raises the Title of Liberty," is a truly magnificent one. The swords of his followers all point upward to the central figure, Moroni. One is impressed with the strength and virility of the man as he stands dressed in the regalia of the warrior, holding aloft the banner of liberty.

The bold, clear-cut strokes of the artist further emphasize the strength of the figure. The colors are vivid and alive, adding to the drama of the occasion.

The countenance of Moroni also expresses his vigor and kindness. The artist has indeed depicted the description given of him in the Book of Mormon:

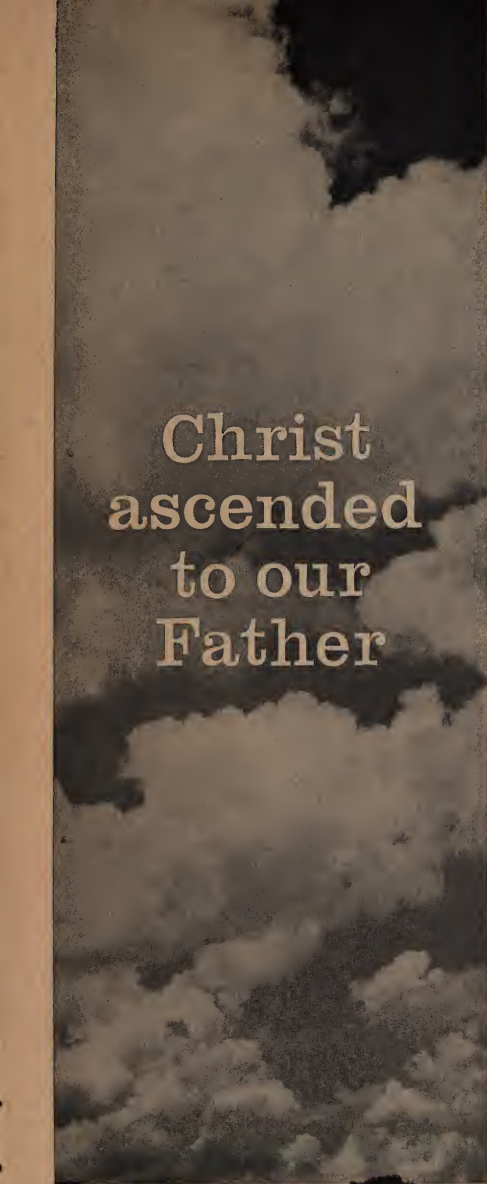
And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, . . . (Alma 48:11.)

The picture has helped to interpret the character of a unique figure and a dramatic episode in Book of Mormon history.

—Hazel W. Lewis.

References:

- Alma 45 and 46.*
Sidney B. Sperry, *The Book of Mormon Testifies*; Bookcraft, Salt Lake City, Utah; Chapter XII, pages 249-253.
Florence Pierce, *The Story of the Book of Mormon*; Chapter 17.



Christ ascended to our Father

by Marie F. Felt

FORTY days had passed since that memorable morning when Jesus arose from the dead. Many people had seen Him and had been made glad by His kind words and His blessed presence. Joy filled their hearts when they looked upon His face and heard His voice. They were thankful to know that they and all people would live again after they died on this earth, and they were grateful to Jesus for making this possible.

In the 40 days that Jesus was in Palestine after His resurrection, He told the disciples many things that He wanted them to do after He was gone. They were to preach His Gospel to as many people as they could, helping these people to do the things which would make them happiest. He wanted all people to be baptized in the same way that John had baptized Him—by immersion. He wanted them to be more kind and to share what they had with each other. This would help them to be good enough to live with Jesus in heaven.

On the very last day that Jesus was to be on this earth, He walked with His 11 apostles to the Mount of Olives. When they had gone as far as to Bethany, Christ lifted up His hands and blessed them. He loved these men dearly, and He wanted to give them strength and courage to carry on the work of our Heavenly Father after He had gone. It was now time for Him to go home to His Father. As he was talking, He arose from among the apostles. They looked and looked upon Him as He ascended until a cloud covered Him and He was out of sight. They had seen a wonderful thing happen, and long after they could see Him no more, they kept looking upward where He had been.

Presently two men dressed in white appeared by them. They spoke to the apostles, saying, “. . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.) This meant that when Jesus comes again, at His second coming, He will come out of heaven and descend to earth.

All that is told above about Jesus and His apostles happened in a land which we call Palestine. The people there, however, were not the only children whom God our Father had upon this earth. Far away from there, in what is now the American continent, there lived others of His children, called Nephites. After His return to His Father, Jesus

(For Course 15, lessons of October 29 to November 12, “Christ among the Nephites”; and for Course 9, lesson of December 3, “Christ among the Nephites.”)

came to a place where the Nephites lived. God said to them, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye Him."

Jesus then stood among them and said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 *Nephi* 11:7, 10.)

All the people then knelt down and worshiped Him, for they remembered that their prophets had told them that Christ should show Himself unto them after His ascension into heaven.

Christ then told them to arise and examine the place where the nails had been when He hung on the cross. They did this and knew again that it was He of whom the prophets had testified. Then they praised and worshiped Him.

Christ visited them for several days, teaching and explaining His Gospel. He appointed 12 disciples to lead the Church among them. He then prepared the sacrament, blessed it, and had it passed to each one present. He said He wished them to do this in remembrance of Him. This and many other things He told them while He was with them.

Jesus made several visits to the Nephites, and then returned to God our Father to live with Him in His heavenly home.

We have been told that when Jesus comes again, all people who have lived good lives and have done the things which our Heavenly Father has told us all to do will be caught up toward heaven to meet Him. When He comes, good people who have al-

ready died will come down from heaven with Him and His many angels.

Wouldn't you like to be there?

REFERENCES: *Mark* 16:19; *Luke* 24:50-52; *Acts* 1:11; *3 Nephi* 11:1-17; 18:36-39.

How to Present the Chalkboard Story

Order of Episodes:

Scene I:

Scenery: An outdoor scene. With the side of your chalk, draw a scene with rolling hills.

Action: Jesus is seen, after His resurrection, talking with His apostles. He is seated with them and is telling them to preach the Gospel to all people.

Scene II:

Scenery: Again, a scene of rolling hills, with the Mount of Olives in the distance.

Action: Jesus is seen as He ascends into heaven. He is standing, talking with His apostles. He then blesses them and encourages them. Having finished this, He ascends into heaven as the apostles look on.

As the apostles are gazing upward, two men appear. They tell the apostles that Jesus will return in like manner, someday.

Scene III:

Scenery: Draw an outdoor scene.

Action: Jesus appears to the Nephites on the American continent. A crowd of Nephites is seen. The people hear the voice of God the Father introducing Jesus to them. The people kneel and worship Jesus.

Jesus visits them several times. He chooses 12 disciples (draw them). He is seen as He introduces the sacrament to them. He blesses their little children (draw the children).

At the end of this time, He ascends into heaven.

Suggested Scene Staging

Scene I



Scene II



Scene III



Photo and Art Credits

Camera Clix; photo; Outside Front Cover.

William M. Johnson; art; 217, 220, 225, 230, 236.

Ted Nagata; art; 222, 248, 249.

Edward D. Maryon; art; 227.

H. Armstrong Roberts; photos; 228.

Sherman T. Martin; art; 233, 238, 242, 244, 245, 246, layouts.

G. Robert Ruff; photo; 234.

Arnold Friberg; art; Center Spread.

Leland VanWagoner; photo; 237, 251.

Ray Kooyman; photo; 239.

Dale Kilbourn; art; 241

Charles A. Nickerson, Jr.; art; Outside Back Cover.

Charles J. Jacobsen; art; Inside Back Cover.

Richard F. Carter; photo retouching.

Encourage Motivation from Within

by Mima Rasband



Two questions will be considered here, the answers to which should assist Junior Sunday School teachers in attaining more successful results as they deal with young children.

The First Question:

What type of motivation should be used to encourage good behavior in children?

The behavior of a child is largely dependent on the motivation a child receives. There are two types of motivation: extrinsic and intrinsic. Extrinsic motivation comes from without. Intrinsic motivation comes from within.

If the child is working for a prize or reward unrelated to the thing he is doing, that prize or reward becomes his goal. When a child behaves well in order to get a star placed on his forehead, that star is his goal and is more important than the behavior. We want children to learn to be reverent because they are in their Heavenly Father's house and because it is His will that they be quiet and show their love for Him by learning the Gospel.

Proper behavior learned and practiced for this reason will carry over in the life of the child. Proper behavior resulting from an external reward will often not carry over when the reward is not present.

The best reward for children is well-earned praise given when they have reached a goal they themselves have helped to choose.

The Second Question:

Should inspirational talks in the Junior Sunday School worship service be $2\frac{1}{2}$ minutes in length?

Inspirational talks in the Junior Sunday School worship service need not be $2\frac{1}{2}$ minutes long. Seldom would a member of the Junior Sunday School be able to prepare or deliver a talk of this length.

The length of most inspirational presentations or talks would be much shorter because of the age and ability of the child. The nursery child could give short verses or bits of scripture. This should come only occasionally, however, and only after the child has had the opportunity to recite

the verse individually or with his group several times in the classroom.

After careful preparation, the 5-year-old would be able to give a longer verse or bit of scripture or a very short talk. The time of presentation would be lengthened as the 6-, 7- and 8-year-old grows in his ability to organize a short talk or retell a story.

More important than the exact timing is the appropriateness, the preparation, and the presentation of the inspirational talk.

All children should participate in organizing the talks and have an opportunity to present them in the class. The class preparation will make it possible for them to present a talk in the worship service with confidence and have a successful, satisfying experience.¹

For further suggestions, see *The Instructor*, Convention Issue, 1961; pages 12, 13; and *Policies and Procedures for Junior Sunday School Worship Service*; pages 23-25.

¹Addie L. Swapp, "Inspirational Talks Need Good Planning," *The Instructor*, Convention Issue, 1961; page 13.



Prepare for Teacher Training

The limiting factor in Sunday School class work is trained teachers. Now is the time! Set the stage for an adequate number of prospective teachers to attend your teacher-training class beginning September 24.

This call is to every stake, mission, ward, and branch Sunday School superintendent in the Church. Let us not fail our precious children with untrained or poorly-trained teachers.

To help you get the most benefit and success from your teacher-training class, the following steps are suggested:

1. Plan now, in July, to begin the new teacher-training class on September 24. In the event you cannot have your class called in time to start September 24, by all means get the class underway as soon as possible thereafter. Children are hungrily awaiting good teachers to show them the way to go.

2. If a professionally-trained teacher is available, ask the bishop (or president) to call him as the teacher trainer. If not, the best teacher in the ward should be called. This person should be called and set apart by the bishop for this most important work a month before the training course begins. He should be provided with the teacher-training text and teacher's guide. A member of the ward superintendency and a specially delegated stake board member should meet with the course teacher several times before class-work starts as a correlating committee to plan for class observation and practice teaching by the

trainees during the regular Sunday School class period. This group should also meet at least monthly during the progress of the course, at the call of the teacher trainer, who may be chairman of the group.

3. Carefully canvass the membership of all adult classes for prospective teachers and prepare and submit a list of prospective trainees to the bishop not later than September 3. The number of prospective trainees should be at least equal to 40 per cent of the membership of the ward Sunday School faculty. These trainees are to be especially called by the bishop or branch president (see *The 1961 Sunday School Handbook*; chapter XI) and hopefully set apart to become Sunday School teachers. Prospective teachers in other auxiliary organizations should be given the same attention. Neither age nor years of service should bar any suitable adult from such call. However, it is suggested that trainees be allowed to complete at least two of the Gospel Message courses of study before being called for teacher training.

4. That there may be no lost time, enough teacher-training texts to supply each trainee should be on hand September 24. An excellent text, *Teaching the Gospel*, and a teacher's guide are provided. They are on sale at the Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah, for \$1.25 for paper-bound copies and \$1.75 for the cloth-bound edition. The teacher's guide is 35 cents a copy.

5. At the first meeting of this 27-week course, and frequently thereafter, the class should be advised that a suitable "award of completion" will be given to all trainees who meet the standards set up by the general board. These standards should be explained to the class. Please read *The 1961 Sunday School Handbook*; page 58, for details of this plan.

The wise administrator looks ahead and makes ample preparation well in advance for the success he later achieves.

—General Superintendent
George R. Hill.

• • •

Note from the Field

From *Sassot*, the third issue of a sheet published for the San Antonio Stake Sunday School officers and teachers, and pronounced, "Sauce it," comes the following:

13. Are you doing your part to bring new faces to Sunday School? There are more of these people around than one would think. In one ward, a new family of five came to Sunday School who had lived in the town for over a year. During that time, no one had taken the time to find them. There are other similar instances of this. It is fun and a real challenge to go after these folks.

This question might be asked of every member of every ward and branch Sunday School in the Church. We commend *Sassot* for again calling this to the attention of all members.

—General Superintendent
George R. Hill.

The Sunday School Budget Fund

The traditional annual budget fund collection for the Sunday Schools of the Church is set for September 17.

In amount, the budget fund consists of 10 cents for every member of the Church, plus 5 cents, if the bishop and ward superintendency approve, for local Sunday School needs for library books, *Instructors*, visual aids, roll books and other Sunday School supplies.

A dime (10 cents) for every member of the Church is to be sent to the stake Sunday School superintendent, who sends 80 per cent of this amount to the General Secretary of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah, and retains 20 per cent in the Stake Board treasury for its expenses.

The budget fund is the principal source of revenue of the Deseret Sunday School Union and is used to defray expenses of holding conventions in every stake in the Church, of publishing various brochures and preparation meeting helps, and for the clerical help necessary to keep the Sunday School program going.

The amount of the budget fund to be collected from every ward and branch will be mailed to each stake superintendency July 10. It is computed from the enrollment figures for May, 1961, and should be sent by the stake superintendency to every ward superintendency of each ward and branch at the August preparation meeting, or before.

It is desired that the budget fund collections be made on Sep-

tember 17, wherever possible. If, for any reason, September 17 is impracticable, a statement of the specific day the collection will be made should be sent to the General Secretary by September 1. For those wards desiring to use envelopes to facilitate the collection, these may be ordered from the Deseret Book Company at 44 East South Temple, Salt Lake City 11, Utah, at 17½ cents per hundred. If the bishop signs the order, it will not be necessary to send cash. The Sunday School General Board will pay the other half of the cost of these envelopes.

If the bishop prefers to take the budget fund quota from the ward budget, he may do so.

—General Superintendent
George R. Hill.

• • •

To General Superintendent George R. Hill

In Recognition of Service

Some men, especially those in the leadership of the Church, devote their lives to serving their fellow men, for which they receive little acknowledgment. They work quietly and continuously, seeking no reward, but receiving joy and compensation as their works are reflected in the lives of those whom they serve.

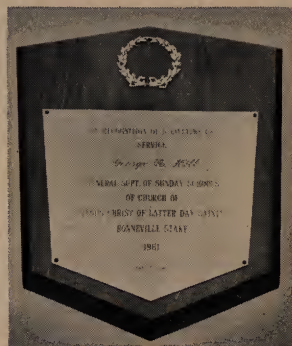
Such a man is Dr. George R. Hill, General Superintendent of the Deseret Sunday School Union. One stake decided to express its appreciation to Dr. Hill for his devoted service. On March 12, 1961, the Bonneville Stake presented the life of service of Elder George R. Hill at its Quarterly Sunday School Conference. Speakers at the conference session reviewed the work and ac-

complishments of this fine man and pointed out that though his age is 77, his accomplishments in Church service total more than 100 years, due to his energetic performance of more than one duty at a time.

For 12 years Dr. Hill has served as General Superintendent of the Sunday School, during which time he has shown great love and concern for the growth and spiritual development of the young people of the Church. With continued emphasis to parents and teachers to follow the admonition of Christ in feeding His sheep, he works to ensure the most complete and effective teaching possible for every member of the Church.

As a lasting remembrance of

their appreciation for him, the Bonneville Stake presented to Dr. Hill a hardwood plaque given "in recognition of a lifetime of service."



Answers to Your Questions

Does PBO Help Finance Library Facilities?

Q. To what extent will the Presiding Bishopric's Office participate in providing built-in shelves, drawers, cabinets, and equipment for the ward library?

A. The Presiding Bishopric's Office passes on each request according to its own merits. All requests should be made through the ward bishop.

Where Are Library Index Cards Available?

Q. Where may we purchase library indexing and cataloging cards?

A. These cards are available at the Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah.

Are Multiple-Ward Time Schedules Available?

Q. Does the Sunday School have suggestions for a non-conflicting time schedule where two wards are meeting in one chapel?

A. Yes. Upon request, the General Secretary will mail suggested schedules for two or three

wards meeting in one chapel, holding one to six Sunday Schools on Sunday, as well as priesthood, prayer meeting, fast meeting, and sacrament meeting, without conflict. Specify which schedule is needed.

Can Stake "Investigator" Classes Be Held?

Q. Can a Gospel Essentials Class (Investigators) be conducted on a stake basis?

—Mount Ogden Stake.

A. Courses 28 and 29 are offered to a special group under the instruction of a member of the Sunday School ward faculty. Close cooperation with the mission or stake mission officials is advisable when a new teacher for the course is chosen. This is the recommended procedure. If offered on a stake basis, it would then become a special class without ward faculty supervision. The ward enlistment program designed to bring senior members of the Aaronic Priesthood and mixed families into activity would be less effective. Stake classes are not generally recommended.

Memorized Recitations

COURSES 7 AND 13

for Sept. 3, 1961

To be memorized by students of Course 7 and Course 13, respectively, during July and August, and recited in the worship service September 3.

COURSE 7:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

"For by thy words thou shalt be justified, and by thy words

thou shalt be condemned."

—Matthew 12:36, 37.

COURSE 13:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that . . . [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

—Doctrine and Covenants 110:14, 15.

Coming Events

Sept. 17, 1961

Sunday School

Budget Fund Sunday

• • •

Sept. 24, 1961

Suggested Date to Begin

Teacher-training Classes

• • •

Sept. 29, 30, Oct. 1, 1961

Semi-annual

General Conference

• • •

Oct. 1, 1961

Semi-annual

Sunday School Conference

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Howard S. Bennion
Herald L. Carlston
Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Bertrand F. Harrison

Willis S. Peterson
Gredlon L. Nelson
Thomas J. Parnley
Jane L. Hopkinson
Oliver R. Smith
G. Robert Ruff
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton
C. Derek Harland
Edith B. Bauer
David H. Yarn, Jr.
Elmer J. Hartvigsen
Donna D. Sorensen

HUGH B. BROWN, Adviser to the General Board.

From the heart of a young shepherd

by Lorna C. Alder

DAVID, the son of Jesse, was a strong, very fine-looking boy. Even though he was younger than any of his seven brothers, he had work to do. He was the boy who took care of his father's sheep.

Father Jesse loved David dearly, just as he loved all his children. He loved our Heavenly Father and he wanted his boys to love Him, too.

While David watched the sheep on the hills near Bethlehem, he had time to think about what his father had told him about Heavenly Father. He had a happy time playing his small harp and singing songs. David wrote¹ many beautiful poems and songs that tell what he thought. We can read the words of many of them in the Bible.

We know he loved and trusted Heavenly Father because he wrote:

"O Lord my God, in thee do I put my trust:
..."²

"Trust in the Lord, and do good; . . ."³

"I will love thee, O Lord, . . ."⁴

He knew that one way to show the Lord he loved Him was to sing.

"I will sing unto the Lord as long as I live:
..."⁵

"... Sing unto the Lord a new song, . . ."⁶

David's parents taught him to pray:

"Evening, and morning, and at noon, will I
pray, . . ."⁷

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."⁸

Some of the psalms are about going to church to worship our Heavenly Father:

"I was glad when they said unto me, Let us go into the house of the Lord."⁹

"O come, let us worship . . . let us kneel before the Lord our maker."¹⁰

(For Course 1a, lesson of September 17. "David, the Shepherd Boy.")
Seventy-three psalms in the Book of Psalms are ascribed directly to David; however, some of those quoted in this article are anonymous, as recorded in the King James Version of the Bible, and may not have been written by him.

¹Psalm 7:1.

²Psalm 37:3.

³Psalm 18:1.

⁴Psalm 104:33.

⁵Psalm 149:1.

⁷Psalm 55:17.

⁸Psalm 5:3.

⁹Psalm 122:1.

¹⁰Psalm 95:6.

David knew that Heavenly Father made the beautiful world in which he lived. He spent much of his time out-of-doors.

"Know ye that the Lord he is God: it is he that hath made us, . . ."¹¹

"The sea is his, and he made it: . . ."¹²

"O give thanks unto the Lord; . . .

"To him that . . . made the heavens: . . .

"To him that made great lights: . . .

"The moon and stars to rule by night: . . ."¹³

"Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."¹⁴

Surely David knew that our Heavenly Father would keep him safe. As he watched his sheep, he remembered this:

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."¹⁵

"For he shall give his angels charge over thee, to keep thee in all thy ways."¹⁶

Because he knew all these wonderful things about Heavenly Father, and because he tried to show the Lord that he loved Him, David was blessed and kept safe. He grew to be one of Heavenly Father's great leaders.

¹¹Psalm 100:3.

¹²Psalm 95:5.

¹³Psalm 136:1, 5, 7, 9.

¹⁴Psalm 147:8.

¹⁵Psalm 4:8.

¹⁶Psalm 31:11.



"Nay, Speak No Ill"

Senior Sunday School Hymn for the Month of September



"Nay, Speak No Ill"; author and composer unknown; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 116.

This very instructive song is a natural follower to the one recommended for August: "Let Us Oft Speak Kind Words to Each Other." These are not hymns in the technical sense of directing them to our Heavenly Father, such as we do when singing "Sweet is the Work, My God, My King," or "O My Father"; but we can remind ourselves that we sing these songs as instruction to ourselves as we sing them before the Lord, in His house, and on His holy day.

The advice given in this month's hymn is very practical. Both young and old can profit by it and thereby polish their characters to a cleaner brightness. Does anyone object to a preaching hymn? Let us answer that the preaching of moral and spiritual discourse is exactly what we come to Church for.

Would we like to be popular, have many friends, and be able to influence them? Shall we achieve these qualities by being merely diplomatic, crafty, shrewd and cunning; or shall we genuinely cleanse

our hearts of ill thoughts of others? In another place in our hymnbook (see No. 91) are found these words of wisdom: "So first improve yourself today, and then improve your friends tomorrow."

Evidently we have no valid right to speak ill of anyone. We are advised by the Lord Himself to pray; "... Forgive us our debts, as we forgive our debtors." And He also said, "... If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Matthew* 6:12, 15.)

In our own day, Elder Richard L. Evans has spoken from the Tabernacle: "The human race is not a race of perfection. But it has before it the promise and possibility of everlasting improvement — of eternal progress. And we must not become sour nor cynical merely because we find imperfection in other people."¹

What of the music to the words of "Nay, Speak No Ill"? We all know the tune, and that is all that is necessary. If we believe the doctrine contained in the words, we will sing as we should, and the Lord in heaven will hear our song sung in His presence.

—Alexander Schreiner.

¹Richard L. Evans, *At This Same Hour*, 1945; Harper and Brothers, New York, New York; page 14.

An Invitation to Organists

How many boys (and perhaps girls) have wished that they could drive a big fire truck down Main Street or be at the control throttle of a big railroad locomotive? I am here making an invitation that is more thrilling and delightful than either of these. You will be so excited that you will probably leave puddles of perspiration on the keys, and you will never be the same thereafter. But let me first tell you a recent happening.

Several weeks ago, the great missile expert, Dr. Werner von Braun, visited at the Salt Lake Tabernacle, and I played some pieces of music for him. He was so friendly and at ease that I invited him, rather facetiously, to "sit down and play a sonata." To my great surprise, he took the center of the organ bench and most appropriately played that great chorale, "A Mighty Fortress Is Our God." (*Hymns*—No. 3.) He did not ask for a book. The music was in his mind and heart, and he played it perfectly, without preparation, and on an instru-

ment the like of which he had never played before. While he is neither organist nor pianist, his culture included enough musical training to acquaint himself with considerable skill at our great organ. At first only a few stops were drawn, as I did not want to frighten him when he touched the keys. But as he proceeded to the second phrase with obvious assurance, and since he is a missile man and therefore used to loud and powerful sounds, I proceeded to draw more and more stops, so that the organ sounded first *forte*, then double *forte*, at which point his fingers began to tremble noticeably. I added still more stops until the sound was triple *forte*, and he finished the music with triumphant power. He said this was the first time that he had played an organ, and that he would never forget this wonderful experience of playing the great organ in the Mormon Tabernacle.

In the May, 1961, *Instructor*, I urged that organists learn to play many of our hymns from

memory. I love organists who know their music, and who do not have to have their eyes glued to the notes on the page.

Therefore, I am hazarding an invitation to any and all organists who can bring a list of *at least 12 hymns* which they are prepared to play *well*,

from memory. I am to select one from the list for the organist to play on the Salt Lake Tabernacle organ. This offer, good for 12 months, expires July 1, 1962. This is in the interest of stimulating ward organists to play our hymn music with less tediousness, more life, more spirit!

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of September

"Reverence"; author, Ruth H. Chadwick; composer, Leah A. Lloyd; *The Children Sing*, No. 81.

Reverence is manifested by profound respect mingled with love. Children need to conduct themselves in a quiet, reverential manner while in the house of the Lord. They should be kind, thoughtful, and respectful to one another. Such behavior may be learned in the home and in Church.

To the Chorister:

"Reverence" is an appropriate opening number for the worship service. A calm, quiet feeling is attained in the music because nearly all the melody notes of the eight-measure piece consist of one-count quarter notes that are closely related in pitch.

Where there is reverence, there is spirituality. The words express the desire to be reverent and to be thankful to our Heavenly Father for the many things that He has given us. When introducing the hymn, the interval pattern will be helpful in showing children the direction the melody notes go.

To the Organist:

It is always well to study new music before attempting to play it. This tune has an upward skip interval from the fourth count to the first count of the succeeding measure. Descending notes appear on the second and third counts of the measures. The piece should be played at a moderate tempo and with a slight accent on the first count of each measure.

"My Heart Is Ever Faithful," by Johann Sebastian Bach, is the

instrumental selection for the month of September. It is found in the supplementary book entitled *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum. This is a beautiful piece.

The phrasing is carefully marked for the right hand, which carries the melody. Special attention should be given to the left hand, which serves as an accompaniment. The fingering indicated will help organists to perform the music in a smooth *legato* style.

There should be a proper balance between both hands. However, the melody notes of the right hand should be heard above the notes of the left hand.

Following the suggested expression marks will help to maintain a spiritual atmosphere during the worship service.

"Sweet Sabbath Day," from *The Children Sing*, No. 74, is the review hymn. We should help children become aware of the importance of keeping the Lord's day holy.

We will use the first eight measures of the hymn because it gives a complete message. Young children who might not be acquainted with this number will like to have a placard with the key phrase, "Beautiful day of rest!" It will hasten the process of learning the hymn.

—Florence S. Allen.

September Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."¹

¹Matthew 21:22.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"And whosoever will be chief among you, let him be your servant."²

²Matthew 20:27.

Organ Music to Accompany September Sacrament Gems

Sostenuto

GERRIT DE JONG, JR.



FIG. 1

Anyone can illustrate on the chalkboard



FIG. 2

by Charles R. Hobbs*

AS a student, have you had the experience of suddenly becoming stimulated when the teacher raised his hand to the chalkboard to make a simple sketch or diagram? Have you ever considered the reason for this and the value in this aroused interest?

The optic nerve, which carries impressions from the eye to the brain, is eight times as large as the auditory nerve, which carries impressions from the ear to the brain, and is correspondingly more important in the learning process.¹

It has also been said that one illustration can carry the perceptual impact of 1,000 words. If the illustration was presented skillfully, you and the rest of the students became more attentive and motivated, and you experienced clarification and increased retention of the principle being taught, even to the point that you may never forget the lesson.

As a progressive teacher, you have an obligation to your students of practicing and using chalkboard illustrations to improve the effect of your lessons.

No artistic endowment is necessary to make chalkboard illustrations in teaching. The only prerequisite to your success is the application of two basic principles. They are: (1) the "I can and

want to" attitude, and (2) practice and preparation for each lesson.

Now let us jump right into some lesson illustrating techniques that you can begin practicing immediately for your next Sunday School lesson. You will probably be talking about people in this lesson, so let us consider drawing people.

The Gesture-Action Stick Figure

Simplicity and expressiveness are key words in chalkboard illustrating. One sweeping line may depict half of the character you wish to draw. Do not clutter up the illustration with unnecessary buttons, eyelashes, fingers, shoelaces, or other distracting detail. These are costly in time and in diverting student interest away from the lesson objective. The simplest and fastest figure you can sketch is the egghead stick figure. The figure itself demands simplicity. Contrary to some opinions, the stick figure can be very active and expressive.

In its simplest form, the stick figure can be drawn with four sweeping lines. (See figure 1.)

The fellow in figure 2 is void of action, and he is more complex because he is drawn with six chalk lines.

Notice in figure 1 that action is expressed in the curvature of the line. Added action is given by placing the body in a diagonal position. A vertical position connotes partial action, and a horizontal line shows complete rest.

Draw the head in the shape of an egg. It will give more realism to your figure. The oval head line can be extended in one stroke to make hair, if you so desire.

(For Course 22, lesson of October 22, "Preparation for Teaching"; and for all Gospel teachers.)

*Brother Hobbs was recently appointed coordinator of seminaries in the district of Southern Utah. He was formerly principal of the Malad, Idaho, seminary and a high councilman in the Malad Stake. He holds a Masters degree from Brigham Young University in Personnel and Guidance, and he is presently studying by correspondence with the Famous Artist Schools.

¹Statement by William E. Berrett in the Junior M Men-Junior Gleaner Institute, 1958-59. "Using the Blackboard."

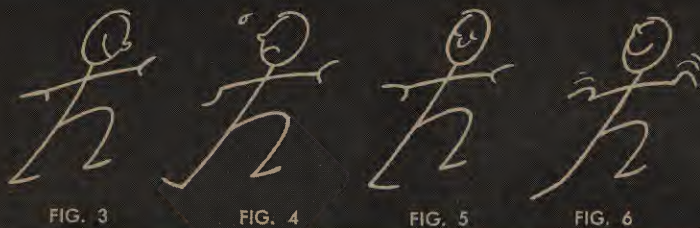


FIG. 3

FIG. 4

FIG. 5

FIG. 6

Slight detail can be added to the simple stick figure for increased expression. (See figure 3.)

In your practice, you will find that the eyes and mouth are the most useful parts of the figure in bringing out expression. Yet, they must be simple and are not always necessary.

Your big problem as a teacher-illustrator will be in developing and adapting illustrations for your lessons. To accomplish this goal, you must first choose the major idea or ideas you wish to emphasize in the lesson. Think through the idea or principle very carefully so that you fully understand it. Picture in your mind's eye how a person in real life might look physically to express the idea you wish to convey. Think specifically of how you might draw this in simplified terms. Then practice sketching it on the chalkboard. Never forget that your illustration is only a means to an end, and not an end in itself. Your objective is to impress a profound truth deeply into the minds of

the students. Your illustration is a means in achieving this goal.

See figures 4 to 10 for examples of illustrations which may typify specific lessons or principles.

Do not be afraid of making an awkward illustration. It may add interest if students laugh at it. Rather than be embarrassed, laugh with your students. They do not expect you to draw as Rembrandt did.

Remember that you are making your lesson objective more vivid with visual perception which improves (1) attention, (2) motivation, (3) clarification, and (4) retention, much more than you could do without such aids.

And remember that the "gesture-action stick figure" is only the beginning of your teacher-illustrating career. It is all up to you — you are in the driver's seat.



FIG. 7

FIG. 8

FIG. 9

FIG. 10



Thomas L. Kane PEACEMAKER

by Nicholas G. Morgan, Sr.*

FOR more than a century, Latter-day Saints have affectionately regarded Thomas L. Kane as a peacemaker. On three historic occasions he rendered services to this people, without which dire results could have followed that would have brought much misery and disaster to our Pioneer fathers and mothers. For this reason, he is now immortalized in Mormon history and in the hearts of the Mormon people as the "Great Peacemaker."

Colonel Kane, as he is affectionately known in LDS history, first made acquaintance with the Latter-day Saints and learned of their problems through President Jesse C. Little, then in charge of the Eastern States Mission. President Little advised him of the mob violence in Nauvoo and the driving of the Mormon people from their homes across the Mississippi River to the barren plains of Iowa. Later, in a letter to Horace Greeley, then editor of the *New York Times*, Colonel Kane gave a graphic picture of the mob violence then inflicted upon the Mormons:

The first large company . . . from Illinois counted . . . upon arriving in the Utah Country, at latest, before the end of their first summer out. But their march . . . was impeded by the constantly recurring necessity they were under, of halting to receive their unhappy friends who were expelled from Nauvoo after their departure.

These [he continued] came flying to them, month after month, without bag, baggage, beast or barrow, and must have perished, had the more fortunate not assisted to bear them along, and shared with them their own scant ration of provisions.

Continuing further, Colonel Kane wrote:

Their tardy progress therefore is anything but to be wondered at. Some of them have reached their goal . . . others lag after but are struggling on. The weakest of all and those latest expelled [from Nauvoo] who are the same now asking for help, are not far out from the settlements. They hang behind as we have seen the wounded and feeble birds of a migrating flock recently fired into.

(For Course 5, lesson of September 17, "Great Men Are Peacemakers"; for Course 7, lesson of September 10, "An Army Against the Mormons"; and of general interest.)

*Brother Morgan has instigated the publication of ten historical books and has promoted the erection of statues honoring great men and women. His latest publication is a book about Thomas L. Kane. He attended the University of Utah and received his degree in law from Georgetown University in Washington, D. C. While attending that school, he was secretary to Senator Reed Smoot of Utah. He has received honorary degrees from Brigham Young University and from Lincoln College in Illinois. Brother Morgan served for 20 years on the MIA General Board.

As you call upon me to state explicitly what are the wants of these applicants for our charity, I answer you explicitly everything . . . [For some, the] longest notice to quit Illinois was the short crack of the Anti-Mormon rifle, wakening them in the night to flee forth into the wilderness by the light of their blazing homes.¹

Another contribution of Colonel Kane was the interest he exerted in behalf of Brother Little's representation in Washington seeking help for the Saints on their westward journey. That mission resulted in the War Department's approving the enlistment of 500 Mormon men in a military organization to be known as the Mormon Battalion, to which was assigned the task of marching westward via Santa Fe to Southern California to protect American rights in that area.

An advance payment was made by the government as a clothing allowance for a year's service of the Battalion's members. This totalled about \$21,000, of which the men sent back nearly \$6,000 to assist their families and the poor. A portion of the first three months' pay, totalling about \$4,000, was later brought back to the Saints from Santa Fe. These welcome contributions assisted the Saints to buy the oxen, horses, and supplies necessary to make the journey to the valley of the Great Salt Lake.

At a reunion of the Mormon Battalion in Salt Lake City, held on the 6th day of February, 1855, President Brigham Young, in an address to a large gathering in the Social Hall, gave the following credit to the Battalion:

So far as I can discern, I say that these men now before me, were the saviors of this people, and did save us from carnage and death.²

In this statement, President Brigham Young was referring partly to the fact that the Battalion, just prior to its march to the Pacific Coast and California, had turned over to the Saints some of their first payments received and had thus assisted in financing the historic march to the valley of the Great Salt Lake in the Rocky Mountains.

Ten years elapsed, and the dangerous Johnston Army controversy arose, which threatened the peace and security of the Mormons in Utah. Feeling

¹The Private Papers and Diary of Thomas Leiper Kane, A Friend of the Mormons, 1937; Gelber-Lillenthal, Inc.; pages 57, 58.

²Journal History; Feb. 6, 1855.

confident that Colonel Kane would again come to their aid, President Young sent Samuel W. Richards eastward bearing dispatches for President Buchanan. Elder Richards was to contact Colonel Kane at Philadelphia and ask him to deliver the documents to the President. The documents recounted the persecutions of the Mormon people and protested against the sending of an army to Utah.

President Young did not ask Colonel Kane to journey to Utah—nor was that expected. The Colonel was a man with a family; his beloved father was much opposed to his making the journey; and the Colonel himself was in poor health. However, realizing that his friends were again in serious trouble, he decided to go to their aid. President James Buchanan similarly had not asked Colonel Kane to make the journey, yet prior to the Colonel's leaving, he presented to him a personal letter commending him to such U. S. Army officers as he might meet en route or while in Utah Territory.

Colonel Kane traveled south on the Atlantic; crossed the Isthmus of Panama; thence traveled to San Francisco, San Bernardino and overland to Salt Lake City, where he met his old friends. Here he accomplished his third great peacemaking effort. He persuaded the new governor of Utah to take up his duties without military support, and thus greatly assisted in bringing peace and security to his Mormon friends.

Colonel Kane died Dec. 26, 1883, honored and respected by all who knew him. The Latter-day Saints will always hold him in honorable remembrance as the Great Peacemaker, the Friend of the Mormons.

Among his last words to his widow were the following:

My mind is too heavy, but do you send the sweetest message you can make up to my Mormon friends—to ALL my DEAR Mormon friends.

In forwarding this message to President George Q. Cannon, Mrs. Kane added:

Nothing I could make up, I am persuaded, could be sweeter to you than this evidence that you were in his latest thoughts.³

³Juvenile Instructor, Vol. 19, Jan. 15, 1884; page 23.



WHAT does "love your neighbor" mean? To my teen-age seminary students, the following attitudes are characteristic of a good neighbor:

"To be a good neighbor means to think in terms of others instead of oneself."

"A good neighbor thinks, 'What can I do for them?' not 'What can they do for me?'"

"Perhaps loving your neighbor is more than just a few polite words which come so readily to our lips. Perhaps it means helping John Doe clear the snow from his walks, or asking Mary Smith if she needs something from the store when you are going shopping. Is it not the little loving acts that demonstrate genuine interest and regard?"

"A good neighbor is someone who is there in time of need, who shares the load of sickness, sorrow, or heartache with his friends, and believes that when he is in need of help, there will be someone there who understands and wants to help him."

Most of these "good neighbor" definitions deal with material or emergency needs met by generous, thoughtful souls. Other students' thoughts were concerned with intangible things. For example:

"Being a good neighbor means being tolerant of other peoples' views and not taking a 'more holy than thou' attitude toward those in our neighborhoods who do not believe as we do and whose standards and ideals are not the same."

In the days of the depression of the 1930's and early 1940's, many had to struggle to make both ends meet. To me, it meant subleasing part of a large house that could be used as an apartment. So, a "for rent" sign was placed on the front lawn. In a very short time, a gentleman made application for a place to live. The rental fee was quickly agreed upon and a bargain was sealed. The applicant was a fine Christian gentleman—a Protestant minister. A very friendly acquaintance was formed; and, for about two years, he and his lovely wife lived in the apartment and used the same

How do you love your neighbor?

*by Frank W. McGhie**

front door entrance as the LDS family. This experience supplied a splendid opportunity for an exchange of religious and theological views — always on a friendly basis.

A few months later, the pastor was faced with a difficult situation. He had been holding his religious services in the fireman's hall until he could build or rent a more suitable place. Late one afternoon he came home from making his calls. It was obvious as he entered the door that he was disturbed and disgusted with the turn of events. Further use of the fireman's hall had been denied him. He was in a dilemma.

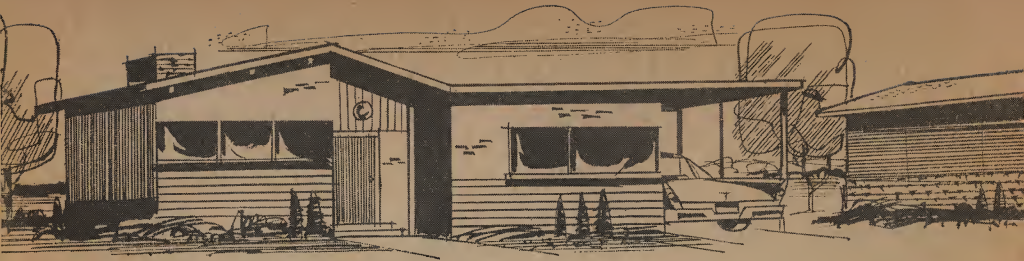
Tossing his books on the table, he exclaimed in rather sharp terms, "I might have known this would happen in this (LDS) community—I now have no place to hold religious services."

We were perplexed at this turn of events, and we tried to console him. He was convinced in his mind that this situation had been created as a result of intolerance on the part of the LDS people in our community. The big question now was how to relieve the problem. Where could he meet his little flock? After several suggestions were made, my wife mentioned that, inasmuch as the LDS seminary building in that location was not being used by anyone during week ends, the Church leaders would probably grant permission to him to use the building for the Lutheran services. The pastor scoffed at the idea; he was certain that no such permission would be granted, because he felt they would not be so tolerant.

He was mistaken. A happy solution to his prob-

(For Course 27, lesson of September 17, "Thou Shalt Love Thy Neighbor"; for Course 13, lesson of December 17, "My Brother's Keeper"; for teachers of Course 1a, lesson of October 29, "Our Friends and Neighbors"; and for teachers of Course 5, lesson of September 3, "Am I My Brother's Keeper?")

*Brother McGhie is principal of the Olympus High School Seminary in Holladay, Utah. He received his B.A. degree in speech from the University of Utah in 1926 and his M.S. degree in religious education from Brigham Young University in 1958. He spent several years in Hawaii as coordinator of religious education in the seminaries there. For 20 years Brother McGhie was a member of the MIA General Board. He is now leader of Course 17 on the Bonneville Stake Sunday School Board.



lem came about when the Church officials granted the request. The responsible officer who made the decision said, "Grant the request. The only way to reveal a Christian attitude is to do the thing Jesus would have done. Permit the pastor the use of the building."

For the next two years it was a great source of satisfaction for me to observe each week an announcement in the local newspaper: "Divine Lutheran services held in the LDS seminary building each Sunday at 11 a.m."

Another student who wrote on the subject of neighborliness said, "If we would be good neighbors, we should—like Nathanael of old—be free from pettiness and from guile in all of our dealings with each other." This brought to mind another incident in my experience.

Several years ago, a fine LDS bishop asked me to join him in spending the evening calling on some of the ward members to encourage contributions for a new seminary building. The bishop was concerned about a man who, for some unknown reason, had become cool toward the bishop.

As we approached this man's house, he was watering his lawn. He looked up and said, "The answer is 'no!' I don't know what it is you have come for, Bishop, but it must be a request for something; the answer is 'no!'"

The bishop was momentarily taken aback, but he inquired about the cause of the outburst. He received this frank reply:

"Bishop, mind you, I don't want publicity or advertising for the things I do for the ward I live in—it's not that at all. However, I do believe that people who receive the generosity of others should at least express their appreciation for favors done."

The bishop wanted to know what he had in mind, and the gentleman explained, "At Thanksgiving time, Bishop, you made a request for food-stuffs for the unfortunate of the ward; I complied quite generously. I waited for a note of appreciation and none came. Bishop, I have been just a little irked about this ever since; but mind you, I don't want publicity—just a note of acknowledgment would have sufficed."

The bishop explained that he had thought notes of appreciation had been sent to all donors. He tactfully voiced appreciation for all that the member had done in every good cause and said that although he would be passed up this time, there would be other times.

Then, instead of leaving, the bishop called my attention to the beautifully landscaped garden. Gradually the tense feeling that had existed was relaxed. A friendly visit was the result. The bishop and I were taken on a tour of the rose garden and the lovely back yard with its attractive stream running through a rock garden.

Soon we were invited into the house; and, after a short, friendly visit, the gentleman asked, "By the way, what was it you gentlemen came for? You never did tell me."

The bishop again tactfully said that a mistake had probably been made—that there would be another time. But the host said, "Don't pay any attention to my bluntness. Of course I will help you. I will give you \$100 now; and if you will come again at Christmas time, I will give you some more."

The next morning the bishop drove up to my house. In his hand was the carbon copy of a letter of thanks to the man visited which had been sent at Thanksgiving time—a fine expression of appreciation. With a little guile, I said, "Let's go and tell him." But the bishop demonstrated that he loved his neighbor as himself when he said, "No, no one likes to be told he has made a mistake. We will just forget it."

And that attitude of charity toward his neighbor prevented the bishop from the possibility of making a serious error. What if the bishop had shown the gentleman the carbon copy and found that the man had never seen the letter which was mailed to him? The bishop would have been needlessly embarrassed, and the other man might well have taken offense.

What is a good neighbor? A simple answer can cover many neighbors: A good neighbor is one who freely helps in the way he is needed and gives to others the benefit of a doubt.

A deacon helps the bishop, the members, and the Lord

by Phyllis D. Shaw*

"DAVE, come see the model atomic submarine I've just finished. It's the neatest model I've made yet."

"Boy! Val, I'd like to, but I've got to finish gathering the fast offerings in my district."

"Aw, I don't see why you have to do that now. Let them wait a while! You can gather them later. C'mon and see my sub."

David clutched the fast offering envelopes tightly and spoke carefully to Val and his father, Mr. Malan, who had just joined the boys.

"You would see why if you were a deacon, as I am. Our bishop is a wonderful man and is very busy. If he could, I know he would like to gather the fast offerings himself. But no one person can visit every home in the ward every month, so he looks to us deacons for help in carrying out this part of the Lord's work. I feel very proud to be trusted to do any job for the Lord, but I am especially anxious to do this important one well.

"You see, in our Church people go without eating for two meals once a month. Then they give the money which those meals would have cost to the bishop for him to share with the poor. He keeps some of it to be used for the poor people of our ward; but what is not needed in our ward or stake goes to the Presiding Bishopric's office in Salt Lake City, to be used for the poor people all over the Church. It is my job to gather that money from members of our ward and to bring it to the bishop so that he can take care of it. If we deacons didn't do our part, many poor people might be hungry or cold. You see, we are trusted to gather this money and to take care of it until we turn it over to the bishop.

"When I am gathering fast offerings I don't like to let anything stop me until I am all through and the bishop has the money. Even a model sub has to wait until I have finished."

"Good for you, David." Mr. Malan placed his arm around the boy's shoulders. "I am amazed that your Church would give a boy so much responsibility, but I am sure you are a boy who can be trusted. Perhaps you can see Val's submarine

this afternoon about 5 o'clock. We'll be home from his grandmother's by then."

"I'd like to, Sir; but I have another job to do in my Church then."

"You mean that as a deacon you have more things to do than gathering fast offerings?"

"Yes, Sir. Deacons have many jobs in the ward. We run errands for the bishop, we act as the bishop's representative, and we serve our Heavenly Father in our own right. For example, last fall we deacons sold all the tickets to the stake carnival. Sometimes we work at the welfare farm. Only last week we went all over our neighborhood gathering old clothes and rags for the Deseret Industries. We try to help others in every way we can. Our deacons' quorum has a project of keeping things nice for Sister Ferguson, who is ill. In the summer we water and cut her lawn, and when it's winter, we keep the snow cleared off her paths.

"At the ward house we are sometimes assigned to shake hands with people to make them feel welcome. Sometimes we pass out programs to each person as he goes into the meeting. Other times we help bring in extra chairs if they are needed.

"The most important thing we do is to pass the sacrament. Our Heavenly Father has assigned this responsibility to the deacons to see that every member of the Church who is in attendance at Junior or Senior Sunday School and at sacrament meeting is served the bread and the water which has been blessed in the name of Jesus. The members of our Church feel that taking the sacrament is the most important reason for coming to these meetings. If we deacons didn't do our part, if we overlooked even one person, then someone might be denied the blessings that come from partaking of the sacrament."

"David," exclaimed Mr. Malan. "You come and see the model submarine tomorrow. The things you are doing are far too important to leave now. I am three times as old as you are, yet in my church I would not have a chance to do most of the things that you do regularly as a deacon—and you are only 12 years old. You are a lucky boy to have so many opportunities. I am proud to know a young man such as you."

David glowed with pleasure at this approval; and as he hurried to finish gathering the fast offerings, his heart swelled with the resolve to be the best deacon in the whole ward.

(For Course 1a, lesson of July 23, "Special Helpers"; for Course 13, lesson of November 19, "Responsibility"; and for Course 17, lesson of September 17, "Priesthood Organization and Functions.")

*Sister Shaw is a former member of the Sunday School General Board, where she served from 1942-1947. She is presently a social science leader in the Relief Society of the Ogden 43rd Ward, East Ogden Stake. Sister Shaw received her B.S. degree from the University of Utah in 1938. She taught in the Ogden city school system prior to her marriage to John A. Shaw. They are the parents of seven children.

Biblical Chronology and the Book of Mormon

by Leland H. Monson

EDITOR'S NOTE: In presenting this summary of Brother Njord's outstanding researches, every effort has been made to quote the authorities for the figures used. Since other authorities give different figures, Brother Njord has made certain interpretations in reaching his conclusions. This material appears to be of genuine interest to Gospel scholars. Though we can make no claims for authenticity beyond the conclusions of the author, we believe it to be worthy of attention.

THE accompanying table on the chronology of Old Testament times was prepared by Brother Eric Njord, a Swedish convert to the Church. He gained his intense interest in this subject while in Sweden. It has been a driving force in his life for 30 years.

Brother Njord's study has led him to consider the links between Old Testament and Book of Mormon chronology. He feels that the Book of Mormon indicates 600 B.C.¹ as the first year of the reign of King Zedekiah of Judah. (*1 Nephi* 1:4, 10:4, 19:8; *2 Nephi* 25:19; *3 Nephi* 1:1; Heading to *3 Nephi*.) As will be seen, his chart also arrives at 600 B. C. for that year.

Bible figures show that the period between Adam and the Deluge was 1656 years. (*Genesis* 5:3-28; 7:6.) The duration of the Flood adds one year. (*Genesis* 8:13.) The Flood thus ended in the year 1657 after Adam.

Genesis (11:2-26) and Josephus (*Antiquities of the Jews*, I, VI:5) agree in saying that Abraham was born 292 years after the Flood. By adding this figure, plus a year for the difference between an astronomical and a Jewish year, Brother Njord arrives at 1950 years after Adam as the year of Abraham's birth.

Two different calculations are used to arrive at the year of 2450 for the Exodus. Isaac was born when Abraham was 100 (*Genesis* 21:5)—i.e. in 2050. Accepting the evidence that at this time much of Palestine was under Egyptian sway,² Abraham's seed may be said to have been afflicted by strangers for 400 years (*Genesis* 15:13, *Acts* 7:6) up to the Exodus, or until 2450.

Jacob was born when Isaac was 60 (*Genesis* 25:26), or 2110 years after Adam. He was 130

(For Courses 9 and 15; and of general interest.)

¹Except where otherwise indicated, the term "B. C." in both article and chart, refers to the number of years before the actual date of the Saviour's birth, regardless of when that occurred in relation to our customary reckoning of time.

²Hugh Nibley, *An Approach to the Book of Mormon*, 1937: Council of the Twelve Apostles, Church of Jesus Christ of Latter-day Saints; page 71.

when he went with his family to Egypt. (*Genesis* 47:9.) By applying the statement in the Book of *Jasher* (81:3) that "the sojourning of the Children of Israel, who dwelt in the land of Egypt in hard labor, was 210 years," we again arrive at the year 2450 for the Exodus.

Under Moses' leadership, the Children of Israel wandered for 40 years in the wilderness. (*Numbers* 14:33, 34.) Thereafter, Joshua directed the conquering of the land and its allocation between the various tribes, processes which occupied a period of more than six years. (*Numbers* 10:11, 13; 1-6; *Joshua* 14:1-10; 18:1-10.) Martin Luther concluded that the establishment of the Israelites in Canaan was completed by the year 2500 after Adam.

Brother Njord now adds 450 years to cover the period of the Judges (*Acts* 13:20), which brings the date to 2950. After the period of the Judges, Saul became the first king to rule the united kingdom of Israel. The table shows the first year of his reign as 1100 B.C., and that of King Zedekiah of Judah as 600 B.C. — a time span of 500 years. On this basis, Zedekiah came to the throne 3450 years after Adam. Brother Njord feels that the date of 600 B.C. can be supported from other sources. For example, *The World's Scope Encyclopedia* credits Nabopolassar with having conquered Babylon in 625 B.C.³ If this is correct, the 30th year of the founding of the Chaldean rule over conquered Babylon (see *Ezekiel* 1:1) would be 595 B.C. This same year was the fifth year of King Jehoiachin's captivity (*Ezekiel* 1:2) — and this again indicates 600 B.C. as the first year of Zedekiah's reign.

The eighth year of Nebuchadnezzar's reign was the eleventh and final year of Jehoiakim's reign. (*II Kings* 24:6; 24:8, 12.) Thus Jehoiakim's third year (see *Daniel* 1:1-3) and Nebuchadnezzar's first occurred in the same year. Reasoning from Brother Njord's table, this gives 608 B.C. as the year of the first Babylonian captivity for the Jews. The captivity was to last 70 years (*Jeremiah* 25:11; 29:10), and would therefore end in 538 B.C., the first year of the reign of Cyrus over Babylon. Further evidence in *Jeremiah* (32:1) also suggests 608 B.C. as the first year of Nebuchadnezzar's reign over Babylon and of the captivity of the Jews, and thus indicates 600 B.C. as the first year of Zedekiah's reign over Judah.

Space limitations preclude the amplifications necessary to do justice to Brother Njord's study, but enough has been said to demonstrate that the results of his researches are deeply interesting, and demand careful and prayerful study by students of the Bible and the Book of Mormon.

³This reference relates to our customary method of reckoning time.

Footnotes for Opposite Chart on

"The Reign of the Kings . . ."

"And after this manner have the kings of David's race ended their lives, being in number twenty-one (21),¹ until the last king, who all together reigned five hundred and fourteen years (514),² and six months, and ten days; of whom Saul, who was their first king, retained the government twenty years (40),³ though he was not of the same tribe with the rest." (*Josephus* 10:8, 4.)

³After many centuries and some translations, Josephus shows 20 years; yet in a careful summation of the figures, it is evident that 40 years is the correct figure.

⁴An error is apparent in the current translations of Josephus, which shows 80 years. It is corrected here to 40.

⁵"And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign . . . he reigned eight years. . ." (*II Kings* 8:16, 17.)

"And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah." (*II Kings* 9:29.)

Jehoram, king of Judah, began to reign in the fifth year of Joram of Israel. Ahaziah, who succeeded Jehoram, began to reign in Joram's eleventh year. The difference is six years, and that appears to be the actual time that Jehoram reigned as king. The other two years he reigned in consort with his father.

⁶608 B.C. was the year that the first group of Jews were carried away into captivity under the direction of King Nebuchadnezzar of Babylon. (*Daniel* 1:1, 2.)

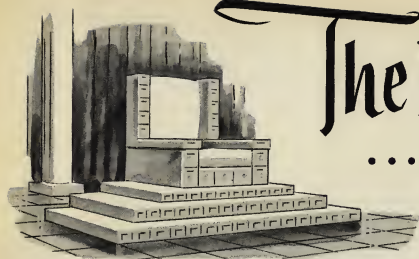
⁷600 B.C. saw a second group of Jews deported to Babylon. (*II Kings* 24:10-16.)

⁸589 B.C. is also the year of the destruction of the Temple and of the city of Jerusalem. At this time the third and last group of Jews were carried away into captivity to Babylon. (*Jeremiah* 52:1-15.)

⁹The compiler, in his addition, is utilizing only full years where fractions of a year are involved. Thus the total is 511 and not 511½ years.

¹⁰Josephus, in his addition, employed the fractions of years to achieve his final total of 514.

¹¹Names are spelled as shown in the King James Version of the Holy Bible, specially bound for the Church of Jesus Christ of Latter-day Saints, and distributed by the Deseret Book Company, Salt Lake City, Utah; 1958.



The Reign of the Kings

... FROM SAUL TO ZEDEKIAH

			YEARS		YEARS ACCORDING TO:	
			AFTER ADAM	B.C.	THE BIBLE	JOSEPHUS
● <i>One King of the Tribe of Benjamin</i>						
SAUL	Acts	13:21	2950-2990	1100-1060	40	40 ³
● <i>21 Kings of the House of David</i>						
1 DAVID	I Kings	2:11	2990-3030	1060-1020	40	40½ ¹⁰
2 SOLOMON		11:42	3030-3070	1020-980	40	40 ⁴
The building of the Temple		6:1	3034	1016		
The Temple was finished		6:38	3034-3041	1016-1009		
3 REHOBOAM		14:21	3070-3087	980-963	17	17
4 ABIJAM		15:2	3087-3090	963-960	3	3
5 ASA		15:10	3090-3131	960-919	41	41
6 JEHOSEPHAT		22:42	3131-3156	919-894	25	25
7 JEHORAM ⁵	II Kings	8:17	3156-3162	894-888	6	8
8 AHAZIAH		8:26	3162-3163	888-887	1	1
ATHALIAH, a queen		11:3	3163-3169	887-881	6	6
9 JEHOASH		12:1	3169-3209	881-841	40	40
10 AMAZIAH		14:2	3209-3238	841-812	29	29
11 AZARIAH (UZZIAH) ¹¹		15:2	3238-3290	812-760	52	52
12 JOTHAM		15:33	3290-3306	760-744	16	16
13 AHAZ		16:2	3306-3322	744-728	16	16
14 HEZEKIAH (HISKIA)		18:2	3322-3351	728-699	29	29
15 MANASSEH		21:1	3351-3406	699-644	55	55
16 AMON		21:19	3406-3408	644-642	2	2
17 JOSIAH		22:1	3408-3439	642-611	31	31
18 JEHOAHAZ		23:31	3439-3439	611-611	¼ ⁹	¼ ¹⁰
19 JEHOIAKIM		23:36	3439-3450	611-600 ⁶	11	11
20 JEHOIACHIN		24:8	3450-3450	600-600 ⁷	¼ ⁹	¼ ¹⁰
21 ¹ ZEDEKIAH		24:18	3450-3461	600-589 ⁸	500 11	503 11
			Totals		511	514 ²

STAN THE MAN . . .



HE WAITS FOR
THE "TOUGH ONE"

Vernon Law, pitching star of the World Champion Pittsburgh Pirates, had been tossing baseball stories to us much of the day. We reveled in them.

"Tell us," my brother asked, "How do you pitch to Mays, Mantle, and Musial?"

I have already forgotten most of what Vern said during the day. But I hope I never lose his answer to that question.

Vern's V-shaped chin moved forward. His tall frame straightened. He spoke intently, without hesitation. "Mays has no noticeable weakness," he said. "He is a good breaking ball hitter. As for Mantle, he is always a dangerous, eager hitter, sometimes even swinging at bad balls. I throw him 'tight' stuff, right into the handle."

The Mormon pitcher spoke even more respectfully of Musial, as if before a Lincoln shrine. "I never give Musial my best pitch," he began. "He knows his pitchers well. He studies and catalogs them. He seems to wait for the best pitch of each. Take Elroy Face, for instance. His forked ball is his, and one of baseball's best. Face throws it by putting the ball between his fingers. As the ball approaches the batter, it dips deceptively. Stan waits for that forked ball. He often explodes it."

Vern turned his comments to another Pirate pitching ace. "Bob Friend's best pitch is his fast ball. Musial will let Bob's other,

easier offerings pass by. But when the fast ball comes—well, Stan likes to lose it."

Stan Musial in 1958 became the eighth man in major league baseball history to hit safely 3,000 times. After 20 years in the big time, his lifetime batting average was a remarkable .335. He set a record for appearing in more consecutive games than any other player in National League history. He is now in his 21st baseball season.

Musial got his start in baseball in a smoky little mine and mill town in Pennsylvania. Originally he was a pitcher. From those humble beginnings he rose to become baseball's "last aristocrat." And, according to Vern Law, he has reached the summit through looking for the "tough pitch."

From the banks of the ancient Nile, lush with melons and figs and pomegranates, Moses looked to an untamed wilderness. There he would bring the former Israelite slaves to new power and glory.

"If there is a place on earth that nobody else wants, that's the place I am hunting for," Brigham Young said on a summer day in 1847. Then, in a cruel desert by a salty inland sea, he and his homeless people began building toward greatness.

Yes, Moses and Brigham Young looked for the "tough ones," too. So did a stammering Athenian boy some 24 centuries ago. Tradition says that he put pebbles in

his mouth. When the waves were "violently agitated," he stood on the seashore and spoke out. He practiced speech while running "up the steepest and most uneven walks." He looked for the "hard ones" to toughen and refine his speech. He was Demosthenes, who became one of the great orators of all time.

A brilliant young German, skilled at the organ, in philosophy, in letters, and in medicine, looked toward the dark, diseaseridden heart of primitive Africa. There he built a hospital, hope, and an honored name. He is Albert Schweitzer.

This week a businessman returned to our town on a brief vacation. Several years ago he sold his business for a handsome price. He could have looked ahead to a life of Mediterranean and Caribbean cruises, drawing-room prestige, and social splendor. But he looked for a "tough one." At an age when most men think of retirement, he has gone back to school — to earn a Ph.D. "It's plenty tough," he confided to a friend.

But, he no doubt agrees with Stan Musial. A reporter once asked Musial: "Don't you think, now that you've got it made, you ought to play it safe and quit?"

Stan the Man replied: "Play it safe? Listen, if you want that, if you're afraid, you shouldn't even start playing the game."

—Wendell J. Ashton.